

LITTLE TIMOTHE

his Lesson:

N. 195

Or

A Summary relation of the Histori-
call part of holy Scripture, plainly
and familiarly comprised in Meeter,
for the helpe of memory, and instru-
ction of the ignorant in the
Writings of God.

Edward Grail.

By E. G. M^r. in *Arts*, and practitioner
in *Physicke* for the Kings *Hospitall* of S^r.
Bartholomew, in the City of *Glocester*.

DEVT. 11. 19.

*You shall teach them your children, speaking of
them, when thou sittest in thine house, and when
thou walkest by the way, and when thou liest
downe, and when thou risest vp.*

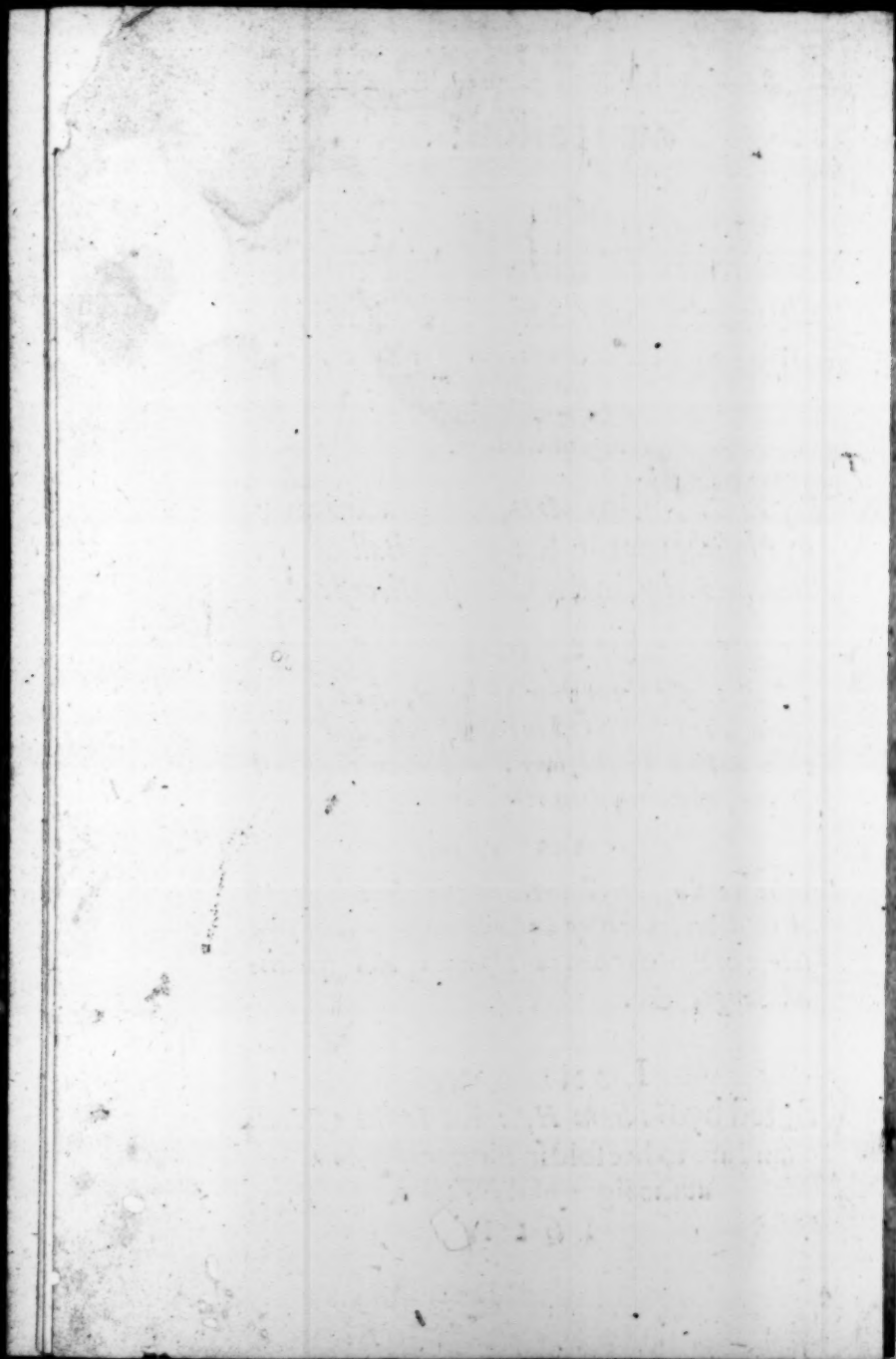
COLOSS. 3. 16.

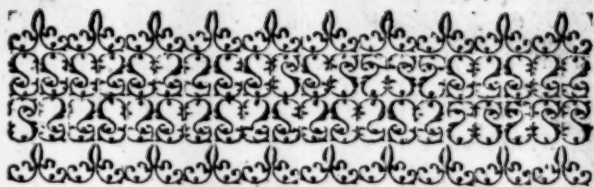
*Let the word of Christ dwell in you pleneously, in
all wisdom, teaching and admonishing your own
selues in Psalmes and in Hymnes, and spiritu-
all Songs, &c.*

LONDON,

Printed by *William Hall* for *Ionas Man*,
and are to bee sold in *Pater-noster-row*
at the signe of the *Talbot*.

1611.





TO THE WORSHIPFULL,
and other the Officers of the Hof-
pitall of St. Bartholmew, Mr. John Browne
Maio^r of the City of Glocester, and President of
the House: Mr. Laurence Wiltshire Alderman and Suruei-
our, Mr. John Thorne, Alderman and Treasurer,
Mr. Richard Smith, Sheriffe and Surueiour, Mr.
William Locksmith, and Mr. John Moore, Al-
moners, Mr. John Bru^ster and Mr.
Antony Robinson Scrutaners,
or Visiters of the
poore.

BEing long since enioined by that
Reuerend Father and painefull
preacher, the Lord Bishop that
lately liued amongst vs, to pub-
lish this little Pamphlet; I haue
at last aduentured it into the view of all. Many
Criticks it must make account to meet with,
and moe curious Readers then courteous, in this
so literate and censorious age; wherein many
Poems of the same argument are already ex-
tant, but moe of many other, and for due ca-

THE EPISTLE

dence of words and poetick measure, farre more excellent. Sith then the acceptance hereof may well seeme doubtfull, and the tenuity and nakednesse of it, is so apparant as iustly shameth to looke great learned men in face; I haue thought meete and most conuenient to shaddow it vnder your worships protection. Equity craueth at my hands no lesse : First, in respect of you, who being by place and Office protectors of the poore, may iustly challenge to patronize and support, what soeuer poore and lame labours doe creepe out of the House. Secondly, in regard of my selfe, who being much bounden to the body of this City, for the loue and fauour I found in my free election, should much forget what I owe, if I should not vpon so iust occasion, thankfully acknowledge what is due. Thirdly, in respect of the poore people of the place, whose benefit and good, charity doth challenge, and particular relation require me by all iust meanes and fit opportunities to pursue and procure. All the good that may be done them, must necessarily concerne either their soules or their bodies. For the body, as the miseries thereof are more sensible, so is your care commendable, who at your ordinary and monthly Court, indeauour to increase their weekly pay. For the soule, I would to God there

DEDICATORY.

there were not some cause of complaint: and seeing this present argument is spirituall and diuine, giue me leaue in presenting the same, to begge for them this heauenly benefit, that euen the soules of forty poore people, may by your due regard and prouision appeare to bee deare vnto you, as their bodily estate is tendered, pitied, and provided for. What their case is, I neede not expresse: Saint Iohn describeth it at full, and in few words, Reuel. 3. 17. where he calleth the Laodiceans, wretched, miserable, poore, blind and naked: a dangerous state, and (which is most to bee lamented) they know it not. That it is to be succoured and releued, I shall not need to vse many arguments for prooffe or perswasion: I will only remember you of the intention; first, of the Foundresse, and then of the poore people. In the case of the Foundresse both soule and bodie had their due respect; and if shee were so carefull for the benefit of the body, as by a Physitian and Chirurgion to provide for their griefes, and by meanes of maintenance in some measure for life and lodging, to bring their gray heads in peace vnto the graue; it cannot once bee imagined (without wrong vnto the dead) but that by the Ministers office and place appointed, a greater care was intended of sending their

THE EPISTLE

soules with comfort to their Sauiour. And as touching the poore people that come to bee placed; it is knowne, to be the profession of all, as to be maintained by the charity of the House; so, to end their daies in the seruice of God. Consider therefore I beseech you, that the sacrifice they offer, is halt, blinde and lame; that the daies they consecrate, are their last and worst; wherein they are neither fit to serue sin and the lusts thereof, nor yet the Lord and his holy will; and seeing they professe a desire of the choice of the better part, let them not lacke helpe to direct them thereunto, that the eies of their vnderstanding may be opened, the hand of their faith strenghtned, and their feet guided to make streight steps towards that narrow gate that leadeth vnto life. That this blessing may be vpon them, and the danger of the ditch auoided, Mat. 15. 14. instead of trash and risse raffe (rightly so valued by the same Reuerend Father) let true wisdome dwell among them, and a man of vnderstanding be procured them, that so together with their daily double praying they may haue also often instruction, and plaine teaching. And the laborer (you know) is worthy of his hire; and the hire (you wil say) you know not where to haue, so that herewithall commeth all the difficulty. Here also let me be bold to put you

Wth Cat.
transl.
Epist.

DEDICATORY.

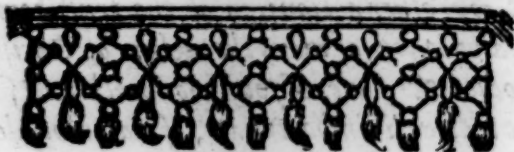
you in minde (and to put it in Print, that it may
 remaine to put your successors in minde) that
 speciall care be had for raising and conferring
 maintenance to this purpose, by your prouident
 dispensation and husbanding of the profits ap-
 propriated heereunto. Your good endeuours
 heerein, may be a meanes (when God shall grant
 opportunity) to moue the heart of our noble
 King Iames, or the hopeful Prince Henry his
 sonne, to raise this spirituall building higher,
 vpon so worthy a foundation, laid by that ex-
 cellent Princeesse, and peerelesse Queene, Eliza-
 beth of blessed memory and admired. What so-
 euer you gaine the poore people, you shall reape
 to your selues a worthy recompence; praise and
 good report among men, peace & cosfort to your
 own consciences for discharge of your duty, and
 confidence before God in that great day of the
 appearing of your Sauour and Iudge, when you
 shall without feare or fainting, giue vp an ac-
 count, as of other actions, so of the trust com-
 mitted vnto you, of many the mebers of Christ,
 the bodies & soules of your poor brethren. If I
 seeme tedious, if importunate, if clamorous, let
 it be remembered, that it is no shame for a Bar-
 tholmews man to beg. Hoping therefore that
 I shall in time be heard, I leaue pleading, and
 conclude praying; first and principally for
 your

THE EPISTLE &c.

Exo. 18. 21 *your worships, and the rest of your worthy
ranke, that you may be euer found such as the
Lord requireth, you should be, men of courage
fearing God, dealing truely, and hating
couetousnesse ; next and generally for the
whole people of this City, that as they are politi-
cally one body, so the Lord would giue them one
heart, for conscience sake to feare him and obey
their Superiours, and to serue one another tho-
row loue ; that so his blessings may be continu-
ed and increased vpon both Magistrates and
people, from generation to generation for euer.*

Your worships in all duty

E. G.



TO THE RIGHT
VVorshipfull Sir *William*

Throckmorton, Knight; and to the

Lady *Cecilie* his vertuous and beloued

wife, *E. G.* wisheth continuance and

increase of all heauenly and earthly

happinesse, to their perpe-

tuall comfort.



O none more rightly then to you I owe,

this Map (for memory) of holy writ:

The former part, you quickned as you know

by daining grace and liking vnto it,

When as in dust it lay, a birth forlorne

And durst not further flye for feare of scorne.

And from that influence, the later budde

hath sprouted out to satisfie desire:

But all in priuate meant, for walles of mudde,

fit countrey Cottages, but mount not higher,

And that it comes with characters thus clad,

Authority gaue charge they should be had.

To presse vnto the *Presse*, this world in Print,

where wit with wisdome warres, and humors hold;

The raines on reason, to prescribe the stint

and measures that the best, which seemes most bold,

In meaner wits I doe it madnesse deeme

Since worthier works doe misse of right esteeme.

But call you that oppression of the *Presse*,

when higher powers command and I obey?

I rather thinke, I should be iudg'd no lesse

then void of reason heerein to gaine-say.

The spreading theirs, the springing is your owne,

And by the timely fruit, let tree be known.

If

Gen. 18. 17. If masters would in *Abrahams* steps insist,
 18. if Mothers *Bathsheba's*, or *Hanna's* were,
 1. Sam. 1. 24 If Ladies like *th' Elef*, from what they list,
 2. Iohn v. 4. Would curbe their families to God his feare,
 Then should this simple plant haue place inough,
 Then should the fruits be scene to follow prooffe.

If grand-dame *Lois*, her Lesson were in vse
 we should not see young children from the shell
 To sweare, to curse, to practise all abuse,
 and by their parents patterne to rebell:
 For from the faith that in her first did dwell,
 2. Tim. 1. 5. young *Timothy* could talke and Scriptures tell,
 compared with
 cap. 3. 15 And for impression in that tender mould,
 and best those vessels new at first to season,
 This paines was meant, and by all meanes I could,
 made fite for their capacity and reason.
 Story we know, with pleasure spendeth time,
 And what runnes readier on the tongue then ryme?

Blessed be God, good *Ioshua* his minde,
 doth plenteously, your worships hearts possesse,
 The comforts in his sacred worde you finde,
 procure no doubt the fruits which shew no lesse.
 And that you may with grace be euer blest
 I humbly pray, and euermore I rest

Your worships most bounden

EDMUND GRAILE.



Thomas Bassall 6. 8.
Vpon the Authors Worke.

THey that haue pleas'd their knowledge to im-
And to bequeath their skil to after-times, (part
Haue euer writ their chiefeſt grounds of Arte
In ſome Perſpicuous and compendious rymes:
Which being well obſeru'd and con'd by heart,
Sticke faſter by vs, and do long remaine
Firmely imprinted in the weakeſt braine.

So long diſcourſes that whole volumes fill
Conſaining Rules of life, or true narrations
Of mighty men that liued well or ill,
Or ſome good counſell, or ſound diſputations
In verſe abridged, and with heedfull ſkill
Summ'd up in brieſe, are by that means confin'd
Within the narrow cloſet of mans mind.

This and ſuch helpes bath humane ſkill prepar'd,
For humane frailty: but vntill this day
For other arts howeuer men haue car'd,
The Art of Arts wanted this locke and key
To ſhut her treaſures vp: no man bath ſpar'd
Time for this taſke, vntill Grayle vndertook,
In this ſmall cheſte to locke vp Gods great booke.

Tis

*Tis not to please the nice he tooke this pain,
Their itching eares, and curious eyes delight,
In such a fluent stile that must containe
More words then matter: 'tis his veine to write
Much in fewe words, and in their sense so plaine,
That the unlearned in his shallow hart
May now containe the great Soule-saving Art.*

I. M.



In Momum.

VVAs *Momus* (trow you) whelp'd in butchers stall,
That he resembles so that greedie kinde?
For marke: the worst that is of men let fall,
Lying in midst of better fare halfe pind,
He chambers, as a baite pleasing his mind,
Fie on him, fie, that he so-currishlie,
Should ioy in that, which others do desie!

Or was he of that cures most spitefull broode,
Which sat in cribbe, keeping the ox from meat?
For he from others keepes that wholesome foode,
Which (hungrie soules) they seeke for with their swear,
And yet him selfe disdaines thereof to eat.
O cursed enuie, that to stroy the more,
Will euen him selfe leade way vnto deaths dore.

Or rather sprang he from that hellish hound,
That welcoms damned soules to *Plutoes* place?
He so doth triumph when ought may be found
In others, that may turne to their disgrace.
(O worthy progenie, O noble race!)
What ere he deemed was, I am sure of this,
Were he a *God*, yet now a *Dogge* he is.

What, what, a *Dogge*? and should his snarling bay,
Scarre men from that the wise haue healthfull tried?
No: worthy *Jason* held on in his way,
Though he might seeme by sea, and land denied,
By Bulls repeld, by Dragons fell enuied,
Shall hope of treasures earthlie so inflame,
And shall not heauenlie much more do the same?

Io. Gr.



The Author to the cūrious Reader.

I Leauē perfection of a Poets skill,
(which doth with siluer raies poor rusticks daunt)
To Siluesters, and to Du Bartasquill,
and such as harbour, where the Muses haunt,
Bathing in crystall streames of rare conceits,
conceiting what they list, of any subiect,
Subiecting what soeuer them delights,
vnto their witte and art, their natures obiect.
To such leauē I, the maiestie,
of Poetrie dinine:
more ripe is their dexteritie,
their wittes more ripe then mine.

There needes no garland where the wine is good,
nor colours, where the substance is most pure.
Sinceritie by Truth hath ener stood,
and shall, so long as doth the Truth indure.
More truth then Sacred veritie:
no creature can require.
And who so likes simplicitie,
to heere his full desire.



THE FIRST PART
OF THE SUMME OF
THE HOLIE
HISTORY.

The first Section.



IN the beginning God the
Lord,
did heauen & earth create
Of nought ; by his almighty
word,
as Scriptures doe relate.
Out of a void and formelesse masse,
the matter of each creature,
He wrought them all in sixe daies space,
and gaue them shape and feature.
The first day he commanded light,
the darkenesse to preuent :

*Genesis
cap. 1*

B

The

The second day, hee reard in sight,
 the stately Firmament:
 The third, the earth with fruits adorn'd
 the swelling sea debarres:
 The fourth, the Sunne and Moone were
 with all the glorious Starres: form'd,
 The fifth, the Fish with scales and finnes,
 and then the feathred Foule:
 The sixth, the beasts and creeping things:
 and then that liuing Soule,
 Which that one God in persons three,
 made, as by consultation,
 With purpose that the same should bee,
 the glory of his Creation,
 Euen man, fram'd out of earthly dust;
 yet Gods owne image bearing,
 Thereby right holy, wise, and iust,
 (earth farre aboue earth rearing.)
 And for his aide, who was alone,
 of *Adams* rib made *Eue*,
 That both, as of one flesh and bone,
 might mutuall comfort giue.
 Thus hauing finish'd all with speed,
 and blest them, and protested,
 That each thing made was good indeed;
the senenth day he rested.

Csp. 2. Man made in perfect state most pure,
 in paradise was placed;

As Lord of euery creature
with power aboue them graced.

There had he euery fruit for meat,
thât then in *Eden* grew,

Saue one; whereof when he did eat,
death, death, should then ensue.

But this strict charge did not restraine,
the Serpent *Eue* beguiled,

cap. 3

And *Adam* thce; so both to paine,
with shame were thence exiled.

Now wretched man was wrap't in woe,
and in his loines, his heires,

For cursed and corrupt they goe;
yet to preuent despaires,

God promised them to restore,
vnto a state more stable.

vers. 15.

And *Eue* vnto her husband bore,
his two sonnes *Kain* and *Abel*.

cap. 4.

Kain was accur'st for bloody deede,
against his better brother;

But *Habel* slaine, God in his steed
gaue *Sheth* vnto his mother.

Anno
Mund
130.

Section 2.

From *Sheth* did spring a righteous line, cap. 5.
of iust and holy men,

Enoch a rare and pure Diuine
God tooke away as then.

Anno. His grand-child *Lamech* did begett
1056. *Noah*: and then began,

Cap. 6. The sonnes of God their face to set,
on daughters faire of man:

Thence Giants came, a mungrel kinde
on whom the Lord did frowne,
And for their sinne and wicked minde,
did threat the world to drowne.

Noah alone one earth did liue
vprihtly; him God sent,
And did an hundred yeeres them giue,
and twenty to repent.

Meane while built *Noah* as his charge
an Arke three stories high:

The wicked world liu'd still at large,
and dream'd that *Noe* did lie:

cap. 7. Till fountaines burst, and open stood
heauen windowes all, for raine,
Which quickly caus'd a fearefull flood,
for downe it powres amaine,

Anno. And all the earth with ruine fil;
1056. men, beasts, and birds must die,

When as the flood about the hils
flow'd fifteene cubits high.

For twelue months space wel neere it
and then was *Noah* bidden,

(rag'd:
To

To loose those creatures few, which cag'd,
and in the Arke were hidden.

So *Noah*, his wife, his sonnes, and theirs
came foorth in number eight;

The vncleane creatures all by peires,
the cleane by seuens: streight

He offered sacrifice, God smell'd,
a smell of rest: wherefore

cap.8.

He promised though man rebell'd
to drowne the world no more:

And gaue the Raine-bow for a pledge,
and also did make good.

About the beasts, mans priuiledge,
giuing their flesh for food.

cap.9.

So, hauing now his couenant made
of mercy, grace and peace,

Blest *Noah*, and his sonnes he bade
they should mankinde increase.

Of *Iapheth* did the *Gentiles* spring,
the *Canaanites* of *Cham*,

cap.10.

Who cursed was for opening
his fathers sinne and shame.

cap 9.22

Now all the world in speech was one,
and did to build conspire

cap 11.

A Babel, and confusion

Anno.

they gained for their hire.

1786.

Section 3.

Anno
2008.

FROM *Shem* the sonne of *Noah* came,
an holy race and fruitfull,
Continued euen to *Abraham*
the father of the faithfull.

Who left his land, his kindred all,
and fathers house most deare,
When him the Lord his God did call
to goe, he knew not where.

cap. 12. From *Ur*, he went to *Canaan*,
with *Sarai* and with *Lot*,
To settle there he scarce began
but that by famine hot,
To *Egypt* he was forc'd to flie,
where fearing much his life,
Before King *Pharaoh* fainingly
he did deny his wife.

cap. 13. To *Bethel* he goes backe againe,
where strife began to grow,
Twixt *Lot* and him; for wealth amaine,
did in vpon them flow.
Old *Abraham* with humble heart,
to yonger *Lot* gaue place,
And after that in loue tooke part,
cap. 14. and rescued him in chase,

So *Melchizedek* did him blesse,

but childlesse still he staid

Till *Ismael*: and that increase

was but by *Sarai's* maide.

Cap. 16.

Yet God by speciall promises,

himselfe did often tie,

Cap. 13.

16. 15. 5.

As heauens stars, and sand of seas,

17. 6.

his seed to mu tiplie.

And for assurance, thereupon

a seale he did ordaine,

Cap. 17.

The signe of circumcision,

10.

on each male to remaine.

And as a friend did entertaine

Jam. 2. 23.

him, full familiarly :

As (once for al) appeared plaine

when *Sodom's* sinnefull cry

Cap. 18.

Did pierce the skies, and God down came,

and if but tenne good men

Could there be found; for *Abraham*,

the Lord had spar'd it then.

So, fire and brimstone fearefully

from heauen fell apace,

And furnace-like the smoake did flie.

Cap. 19.

poore *Lot* preferu'd was,

* Moab
the father
of the Mo-
abites.

And vnto *Zoar* fled for life,

where, in a drunken moode,

Ben-am-
mi the fa-
ther of the
Ammo-
nites.

On's daughters, (hauing lost his wife)

he got a * cursed broode.

Section 4.

cap. 20.

THence *Abraham* went to *Gerar* land,
 where he againe for feare,
 His wife denied : and by Gods hand,
Abimelech did forbear.

Long had he waited, hope was past,
 yet still he did beleue :

cap. 21.

So, God remembred him at last,
 and *Sarah* did conceiue :

And in her old age *Izhaak* bare,
 her selfe becomming nurse :

Marke heere a good old Ladies care ;
 the child was neare the worse.

This onely sonne, and onely heire
 of promise, God commands

Anno.

2108.

Must now be slaine, and burnt with fire
 and that by *Abrahams* hands :

Well, he obei'd, and call'd his men,
 wood, knife, and sonne he tooke,

On to the place they goe: and when
 was bent the fatall stroke,

God staid his hand, and in the steed
 of *Izhaak* there was tied,

cap. 22.

A Ramme by th'hornes, and thus indced,
 good *Abrahams* faith was tried.

His

His sonne thus spar'd, his godly care
was next about to spie

For him a wife, and therefore sware
his mans fidelity.

cap. 24.

Who full religiously perform'd
the office on him laid,

And with *Rebeckah* soone return'd,
a faire and vertuous maid,

Whom *Izhaak* married; but still,
she barren was; they praid:

cap. 25.

God heard, and granted all their will,
and further to her said,

That in her wombe the babes that stroue,
were twinnes and nations twaine,

The yonger should preuaile aboute:
the elder should remaine

Anno.

2168.

A seruant: *Esau* was his name,
and as he venison sought,

And wearied backe and hungry came,
his yonger brother bought

His birthright, for a mesle of broth:

God *Izhaak* blest meane while,

For which his enemies were wroth,
and plaied parts most vile.

Cap. 26.

vers. 14.

When age came on and eies waxt dimme,
then solemnely he ment,

15.

To blesse his sonne, requiring him,
Venison for that intent,

About

cap. 27.

About goes *Eſau* with his bow,
 but *Iaacob* doth preuent him;
 The meanes his mother did him ſhowe,
 and cunningly preſent him,
 In *Eſaus* clothes and ſkinnes of kids,
 vnto his father; who
 Miſtruſts the voice, and therefore bids,
 come neere to feele and know.
 With fat of earth, and heauens dew,
 with happy ſeed and kinne,
 Hee bleſt him: (reuerend was the ſhew)
 and then came *Eſau* in.
 And he with teares and piteous mone,
 the bleſſing ſought in vaine,
 He came too late, alas 'twas gone.
 With that he whet his braine,
 Reuenge to ſeek, and worke: and then,
 the daies (quoth he) make ſpeede
 Of mourning for my father, when
 I will pay home this deede.

Section 5.

THen did *Rebekah* forthwith call,
 and ſend *Iaacob* away,
 Leſt *Eſau* in his rage ſhould fall
 on him, and ſhould him ſlay.

And

And *Izhaak* charg'd him (taking leaue)
 to play a wiser part
 Then *Eſau*; who did vexe and grieue
 by heathen wiues, their heart.
 But he should to his vncle goe; cap. 28.
 and match in godly race,
 And bleſſing should be with him; so
 he went out from their face.
 As he in fields that night did sleepe,
 in *Haran*, on a ſtone,
 By dreame he ſaw a ladder ſteepe
 from heauen; and there-on
 The Angels paſſing, and aboue
 God ſtanding all in view,
 The bleſſed promiſe of his loue,
 with *Iacob* to renew.
 There *Iacob* vow'd, the Lord to feare:
 thence on he went apace,
 Inquiring in the fields to heare,
 of *Labans* dwelling place.
 The ſhepheards ſhewed him readiſly,
 his coſen *Rahel* there: cap. 29.
 Whom he ſaluted cheerfully,
 and ſhee could not forbear,
 But ran and caried home the newes:
 then *Laban* hies to meet him,
 To dwell there he muſt not reſuſe,
 where all his kindred greet him,

A match was made, and seuen yeeres,
for *Rahel* he must worke,
But *Leah* in the light appeares,
(deceits in darkenesse lurke.)

Well, seuen moe he was content
to serue for his beloued,

Cap. 29. And thought the time full quickly spent,
vers. 20. though full of toile it proued.

Cap. 31. God blessed *Laban* for his sake,
38.39. but him he blest much more,

What euer wages he did take,
to him was gaine in store.

Then *Laban* did enuie his wealth,
Yet loath'd to let him goe.

Cap. 31. So *Iaakob* fled away by stealth,
and made him (following) know
The wrong he did; and both good friends,
after a chiding, parted.

Then *Iaakob* in his iourney sends
to pacific hard-hearted

Esau his brother, who in Armes
was then against him bent;
But God preuented all the harmes,
by altering his intent.

Cap. 32. So *Iaakob*, called *Israël*,
(for God had chang'd his name
When he preuail'd at *Peniel*)
in peace to *Shechem* came.

Heere *Dinah* must a gadding goe,
but sauc'd her sport with shame,
And caus'd the *Shechemits* much woe,
being too too much to blame.

Cap. 34.

Section 6.

THence vp to *Bethel* had he word,
to goe to pay his vow

Cap. 35.

Of holy worship: for the Lord
again to *Canaan* now,

From *Padan Aram* had him fet;
where mightily he grew,

In cattle, seruants, substance great,
and sonnes, whose names ensue:

Reuben, Dan, Leui, Simeon,

Cap. 29.

Issachar, Naphtalim,

30.

Asher, Gad, Iudah, Zebulon,

Ioseph and Benjamin.

These Patriarks were, of whom great men
and Princes did proceed,

God keeping promise vnto them
and their succeeding seed.

Iudah the royall line enioi'd,
who for a deede amisse,

Had *Tamars* life with fire destroy'd,
but that the fault was his.

Cap. 38.

Yong

- Yong *Ioseph*, *Iaakobs* ioy, the rest
 still stomacked and tpited,
 Yet hatred he deserued least,
 had him his brethren righted.
 For enuie they conspir'd to kill ;
 Cap. 37. but *Ruben* did perswade :
 Yet secretly they did him sell,
 to men of Merchants trade ;
 Who sold him vnto *Potiphar*,
 Cap. 39. where though he liued chaste,
 And faithfully himselfe did beare,
 he was in prison cast.
 But God beheld his miserie,
 and gaue him wisdom great,
 Cap. 41. By which he was aduanced high,
 euen next to *Pharaohs* seat.
 For when the king no rest could finde,
 of dreames that him had past,
 Th' vngratefull buttler, then to mind
 doth *Ioseph* call at last.
 And then he was from prison sent,
 and set before the King ;
 Where he to *Pharaohs* great content,
 expounded euery thing.
 Besides, he shew'd a ready way,
 the famine to withstand ;
 Which *Pharaoh* lik'd, and then did lay
 on him the charge in hand.

So by him was prouision made,
 against the time of neede,
 Wherewith (to *Pharaoh* gainefull trade)
 a'l *Egypt* he did feed.

Cap. 47.
 vers. 14.
 17.19.

Section 7.

OLd *Iaakob* and his sonnes also,
 Were pinch'd with penurie,
 Wherefore he charged them to goe
 and foode in *Egypt* buy.

Cap. 42.

They went with griefe, and bought in
 not dreaming of their brother, (feare,
 Nor did he countenance them beare
 more kinde then any other.

Till when they came to him againe,
 affection was so great,

Cap. 45.

He could no longer it containe,
 whichin his brest for heate.

With weeping eie and ioifull tongue,
 he then did plainly tell,

He was their brother, whom with wrong
 to *Egypt* they did sell.

The ioy of either was so much,
 that neither now could beare it;

Their sobbing passion was such,
 that *Pharaohs* house did heare it,

Who

Who then aduertised of it,
 commanded presently,
 With Charets and what else was fit,
 For Iacob they should hie.

Anno

2298.

So he, with all his family
 went thither out of hand,
 Cap. 46. Where they were welcom'd louingly,
 and plac'd in *Goshen* Land.

Cap. 47. In *Goshen* Land did *Iacob* see
 the fulnesse of his daies,
 In *Iosephs* liues prosperity,
 his fill of earthly ioies.

Cap. 49. But solemnely before his death
 he blest his sonnes each one:

And *Ioseph* eke gaue vp the breath,

Cap. 50. ere many yeeres were gone.

Now when these fathers both were dead,
 and still their seede did grow :

There rose a *Pharaoh* in his stead,
 that did not *Ioseph* know.

Exodus

Cap. 1.

He tyrant-like, with heauy hand,
 of bondage prest them downe,

And gaue the midwiues strait command,
 the males to kill or drowne.

Section 8.

Borne in these flames was *Moses* milde, *Anno*
and by Gods prouidence, 2428.

Though cast in Riuer flags (poore child)
yet was he freed thence,

By *Pharaohs* daughter, who did take,
and keepe him as her owne

cap. 2.

Vntill he came to mans estate,
when fearing to be knowne,

For killing an *Egyptian*; he
forsooke the Court and fled:

And all this was by Gods decree,
whose worke must now be sped.

For God had heard the grievous crie
of *Hebrues*, sore oppressed,

And *Moses* he ment to imploy
in hauing it redressed.

cap. 3.

Him then he call'd and sent away
to proud King *Pharaoh*,

cap. 4.

Requiring him without delay
to let his people goe.

But he the Lord God did despise,
and asked, what was he?

Anno
2508.

Increasing more and more their cries,
by greater cruelty.

C

The cap 5.

cap. 7.
The ten
plagues
numbered
in their
order.
cap. 8.
Cap. 9
cap. 10.

The Lord, to tame this Tyrant stout,
and his own folke to right,

With *Moses* sendeth *Aaron* out,
to make him know his might.

They caused Blood, Frogs, Lice, and Flies,
and Murraine, Scabs and Haile,

And Grashoppers and darkne Skies,
all *Egypt* to assaile.

Excepting *Goshen* land, where dwelt
Gods people *Israel*.

Yct *Pharaohs* heart did nothing melt,
for still he did rebell.

Cap. 12. Then God the Passe-ouer ordain'd
And bade them with the blood,
Their dore-posts should be ouerstain'd,
for their safe-gard and good.
Lest that his Angel passing by,
should smite them with the rest:
For he the first borne did destroy,
of *Egypt*, man and beast
From *Egypt* then they forced went,
with borrowed Jewels plenty,
When they in *Egypt*, yeeres had spent,
foure hundred ten and twenty.
But *Pharaoh* did repent the deed,
and forthwith did not slack,
With men and charrets to make speed,
again to fetch them back.

And

And to the red Sea them pursued,
 they passed thorow dry,
 He followed with courage proud,
 but in the midst did lie.

cap. 14.

For God affrighted man and horse,
 and made his Charets fall ;
 The Sea return'd with raging force,
 and drowned king and all.
 Of this so strange deliuerance,
 was then a worthy song,
 Recorded for remembrance,
 and so they march'd along.

Cap. 15.

Section 9.

ABout this time (the learned Iudge)

10b.

did patient *Iob* indure

All mischiefs that the Diuels grudge,
 and malice could procure.

Spoile of his goods and children deare,
 torments of bodie and minde,

As by his botches might appeare,
 and wife and friends vnkind.

Who long and large discourses had,
 to proue him plagu'd for sinne,
 Whereby they did affliction adde,
 to misery he was in.

C 2

And

- And to such p[er]sions did him driue,
 twixt hearts despaire and hope,
 That flesh and spirit did strongly striue,
 and scarce to breath gaue scope:
- cap. 42. But God in fine, his *Iob* commends
 doubling his former weale,
 And check'd his vniust iudging friends.
 But now to *Israel*.
- cap. 13. The Lord their God in open sight
 directed them the way,
 By fire pillar in the night,
 and shading clowde by day.
 With Angels foode and waters fine,
 from rocks that forced streame
- c. 15. 24. He fill'd them : yet they did repine,
 16. 3. full oft, ere that they came
 17. 3. To *Sinai*; where the mighty God,
 in glory did appeare.
- cap. 19. And they in feare, far off abode,
 nor durst, nor might come neere.
- cap. 20. There did he giue the tenne commands,
 and other Lawes did write,
 For to containe them in the bands
 of holinesse and right.
- cap. 26. There did he vnto *Moses* show,
 the Tabernacles frame,
 In euery point he taught him how
 to make and vse the same.

There

There made he choice of *Leui*s tribe,
the Priesthood to attend, cap. 28.

Their duties all he did describe,
and what to them pertain'd;
Meane while had *Israel* made a Calfe, cap. 31.
and grievously offended;

But *Moses* zeale in Gods behalfe
deserues to be commended:

Who sharpely punish'd with the sword,
about three thousand men,
And earnestly besought the Lord
to spare the remnant then.

God granted it, and promised
his Angell should (in token cap. 33.

Ofloue) them leade; and then hee did cap. 34.
renew the Tables broken.

Full forty daies and forty nights,
was *Moses* in the hill,

Recording what the Lord indites,
his precepts, lawes, and will.

Familiarly and face to face,
and fasting from all food,

He waited in that holy place:

And thence he came and stood,

In prease of people to repeat
all that the Lord had said;

When of his face, the brightnesse great
made them the while afraid.

Section 10.

Anno
2510.

When as the Tabernacle now,
was rear'd and finished :

cap. 40. And all wherewith in order due,
it should be furnished:

Numbers
cap. 10.

Towards *Canaan* the promised land
that flow'd with milke and hony,
They marched forth band after band ;
But stubborne still and stony :
For by the way they soone forgot
Gods mercy and his power,
And car'd not how they him prouok't
to anger euery hour.

Cap. 11.

They long for flesh, they *Manna* loath,
and backe they will retire,

cap. 14.

They fret at God and *Moses* both,
for crossing their desire,

Nor would they warned be, though they
his dreadfull iudgements law,
On them inflicted day by day,
which liu'd not vnder law.

Cap. 16.

As *Korah*, *Dathan*, *Abiram*,
with thousands moe among,

cap. 12.

Nadab, *Abihu*, *Miriam*
and such as serpents stong.

Yet tempted they the Lord so long,
and with so high an hand,

Cap. 12.

That in his wrath he sware, not one
should enter to the land,

Saue *Ioshua* and *Caleb*, who
returning with the spies,

Cap. 14.

Affirm'd the truth that they did know,
and cross'd their fellowes lies,

So wandred they in wildernesse,
the space of forty yeares,

Till all were dead that did transgresse;
as by Gods booke appears.

cap. 26.

Their children then he forward led,
but others kept them backe;

As *Sihon*, *Og*, and *Moabs* head,
who nam'd was *Balaak*,

cap. 15. 21.

Who hired *Balaam* them to curse,
and so thought to molest them:

But for himselfe it was much worse,
for *Balaam* three times blest them.

cap. 22.

He with those two, and five kings more,
which were of *Midian*,

cap. 31.

Were in reuenge of *Baal-peor*
subdued, spoiled, slaine.

Heere *Rubens* Tribe, and also *Gads*,
their heritage posselt:

cap. 32.

But they in armes, like lusty lads,
must march before the rest,

- Nam.* 34. Hcere *Moses* named euey one,
that should the Land diuide,
And giue a fit possession,
to euey Tribe beside.
- Deut.* 3 1. But *Moses* now must make an end,
as did his fathers all :
Wherefore he did not time misspend,
but foorth did *Ioshua* call,
As God had bid : and gaue him charge
the people to conduct,
Whom he by Sermons long and large,
diuinely did instruct.
- cap. 28. 29. Which with a sweet and Swan-like song,
30. in heavenly wise he ended,
32. And blest the Tribes, each one along,
33. and foorthwith hee ascended
- cap. 34. Mount *Nebo*, vnto *Pisgah* top,
where as he did suruay
The *Canaan* land, the earthly hope,
God tooke his soule away,
- Anno*
2549. To heauens rest ; and buried then,
his body none know where,
When peere-lesse he amongst all men,
had liu'd full sixe score yeare,
And yet his eie-sight was not dimme,
nor natures force did wither,
There *Israel* lamented him,
for thirty daies together.

Section 11.

Then did the Lord call *Ioshua*, Josh. 1.
 and bid him to be strong,
 And trust in him who was his stay,
 and boldly goe along.
 So he the Captaine sends out spies, cap. 2.
 whom *Rahab* safe did hide,
 And they return'd in ioisfull wise,
 which made them to prouide
 To passe with speed into the land. cap. 3.
 At *Ioshuah's* powerfull word
 The *Jordan* waters backe did stand,
 and passage drie afford.
 In mid'st whereof in open view, cap 4.
 they did a pillar reare.
 The circumcision they renew,
 the *Manna* ceased there. cap. 5.
 Then set they vpon *Iericho*, cap. 6.
 and also vpon *Ai*. cap. 7.
 But *Achans* sinne did worke them woe,
 and from the conquest stay.
 The *Gibeonites* dealt craftily, cap. 9.
 so they escap'd alone.
 The rest they voided vtterly,
 to place the Tribes each one.

They

They cast them out and did them kill,
with a victorious hand.

Cap. 10. For this the Sunne and Moone stood still,
at *Ioshuahs* command.

When he had now fully posselt,
each seuerall Tribe in order,
And giuen to all, content and rest
by lot, in euery border:

cap. 24. He bent himselfe, and grauely spake,
to stay them from back-sliding,

vers. 24. Twixt God and them, a league he strake,
by his example guiding.

And still exhorting them to feare
the Lord, and him obey,

Anno. He witnessed for them his care,
2566. and pass'd by death away.

Full soone had they the Lord forgot,
when *Ioshua* was dead.

cap. 1. Then *Judah* had the charge and lot
their Armies forth to lead.

But for their great transgressions,
and league with *Canaanite*,
God gaue them to oppressions,
of cruell men of might.

Who spoil'd them without meane or end
and did them sorely grieue,

cap. 3. Vntill their God did Iudges send,
their greeuance to releue.

- Against King *Cushans* tyranny, cap. 3.
 stout *Othniel* raised he.
 And when far *Eglon* made them crie,
 lame *Ehud* set them free.
 Gainst *Sisera* of *Canaan*, cap. 4.
 did *Deborah* preuaile.
 Now *Ruth* good *Boaz* wooed and wan,
 when neerer kinne did faile.
 Gainst *Midian* a mighty host, cap. 7.
 march'd captaine *Gedeon*.
 Bloody *Abimelech* did boast, cap. 9.
 he next would raigne, or none.
 The proud oppressing *Ammonite*, Cap. 11.
 by *Iphtah* was subdued.
 The *Philistines* for all their spite, Cap. 15.
 the birth of *Sampson* rued.
 Whose matchlesse strength miraculous,
 was ouermarch'd by guile,
 Of *Dalilah* perfidious, Cap. 16.
 who wrought his bane the while,
 When none amongst them rul'd as king,
 ech what he listed did;
 Then *Micah* made a molten thing, Cap. 17.
 and it he worshipped.
 And at such time, that hainous sinne,
 vpon the *Leuites* wife,
 Twixt *Israel* and twixt *Benjamin*, cap. 19.
 cost many a thousands life. cap. 20.

Section 12.

1. Sam. **E**Li was Iudge in *Iſrael*,
 when for his ſonnes lewd waics, .
 cap. 3 God threatned him by *Samuel*,
 ſharpe vengeance he would raiſe.
 This *Samuel* a righteous man,
 was laſt of all that iudged,
 Anno And in his time the Kings began,
 2905. for then the people grudged,
 cap. 8. And in their diſcontented moode
 would haue a king to raigne :
 Which motion *Samuel* withſtood,
 as tending to ther paine.
 Cap 9 But yet the Lord did them appoint,
 a goodly man and taule,
 And *Samuel* did him annoint
 their King, his name was *Saul*.
 A Princely minde God to him gaue,
 with complements of place,
 cap. 13. And he with *Jonathan* did braue
 cap. 14. his enemies oft in chafe.
 Yet God that him aduanc'dſo high,
 cap. 15. 2 from toile and Aſſes care,
 Hee diſobeied when fooliſhly,
 Cap. 15. King *Agag* he did ſpare.

There-

Therefore the Lord did him reiect,
 and little *Dauid* chose,
 Anointed *Ifraels* king elect, Cap. 16.
 when he should *Saul* depose.
 Now great *Goliah* plaid his prize, Cap. 17.
 but *Dauid* knockt him downe,
 The people shout with ioifull cries,
 and giue him chiefe renoune.
Saul bit the lip at *Dauids* praise, cap. 18.
 and hated him the more,
 Yea sought his life all manner waies,
 and chaf'd him lik a Bore cap. 19.
 With Iauelling and with threatning sword 20.
 with troupes of horse and men,
 From house and home, from bed & boord Cap. 22.
 from desert den to den. 23.
 Forced he was himselfe to faine,
 with *Achish* to be mad, cap. 21.
 And for defense to entertaine
 lewd runnagates, was glad. cap. 22.
 But *Jonathan* his faithfull frend, Cap. 18.
 at no time did forsake him, Cap. 19.
 And warning did of danger send,
 when *Saul* vs'd meanes to take him, cap. 20.
 Although for it he did engage,
 himselfe in danger deepe,
 For such was *Sauls* suspitious rage,
 None might his counsell keepe.

Abime-

- Cap. 22. *Abimelech* did giue him bread
in his necessity,
cap. 22. But for it he was murdered,
and all his progeny.
Had *Dauid* laboured like for like,
to *Saul* for to repay,
He had both time and place to strike,
and followers bade him slay.
Cap. 24. As in the caue; and from his head
cap. 26. when he tooke pot and speare.
But he, to touch did euer dread
the Lords annoied deare.
And that he did both mercy loue,
and bloody vengeance flee,
cap. 25. When churlish *Nabal* did him proue,
wife *Abigail* did see.
Now *Saul* with enuie almost pin'de
and driuen to distresse,
cap. 28. Sought by a wretched witch to finde
some comfort and redresse.
Of which he fail'd, and in the field
as desperatly he fought,
His sonnes were slaine, his soldiers yeeld,
and gastly he besought
Cap. 31. His Armour-bearer, him to kill;
but he the deed, abhor'd;
His owne heart blood then did he spill,
with his owne hand and sword.

Section 13.

THen *David* was proclaim'd, and raign'd ^{2. Sam.}
 in *Hebron*, *Judahs* King: ^{Anno}
 But *Ishbosheth* had *Israel* gain'd ^{2945.}
 by *Abners* counselling.
 Long warre was twixt the houses both, ^{cap. 2.}
 of *David* and of *Saul*,
 Till *Abner* with his new king wroth,
 to *Dauids* side did fall. ^{cap. 3}
 This *Abner* and eke *Ishbosheth*,
 were slaine by villany:
 But *David* did lament their death,
 and murderers all defie.
 So, now he was established ^{cap. 4.}
 sole king of all the Land;
 His warres and all things flourished, ^{cap. 5.}
 that he did take in hand.
 Then solemnely he thought it fit, ^{cap. 6.}
 to fetch the Arke more neere him,
 But *Vzzahs* death did hinder it,
 Gods iudgement did so feare him.
 Yet afterward he brought it on,
 and purposed to reare
 A house for God; but he would none, ^{cap. 7.}
 as *Nathan* did declare.

When

- When he had all his foes subdued,
 and as a Monarch raigned,
 In peace and ease ; see what ensu'd,
 his vpright life was stained
 With murder and adultery :
- Cap. 11. whereof though he repented,
 Yet was he punish'd diuersly
 with haps to bee lamented.
 First, *Absalom* shed *Ammons* blood,
 (vengeance doth incest close)
- Cap. 13. And after like a Rebel stood,
 Cap. 15. His father to depose.
Achitophel that crafty wretch
 had chiefe hand in this matter,
- Cap. 17. But *Hushai* did him ouer-reach,
 by skill hee had to flatter.
- Cap. 16. Base *Shimei* with open throte,
 did curse him as he fled :
- cap. 20. And *Sheba* shortly blowes his note,
 but lost his traitors head.
 Loe yet againe, sinne of the king
 Gods fearefull wrath reuiues,
- Cap. 24. The peoples hastie numbering,
 cost seuentie thousands liues.
 And lastly, in his aged yeares,
 1. Kings his sonne, a wanton bred,
 cap. 1. Euen *Adoniah*, boldly teares
 the Crowne from off his head.

This prophet after Gods owne heart,
Psalmist of Israel,
 Did yet at last in peace depart,
 and clos'd his daies full well.

cap. 2.

Section 14.

NExt him did *Salomon* his sonne,
 the kingdomes Scepter sway,
 There neuer fate on Regall throne,
 his peere, vnto this day.

Anno
2985.

For wealth, for state, for princely port,
 for plenty and for peace,
 For wisdom rare, and great resort;
 which made his fame increase.

Witnesse his sentence in that case,
 of queanes crying out of wrongs.

cap. 3

His purueiance, his korses race,
 his Prouerbs, Writings, Songs:

cap. 4.

Witnesse the glorious Temple, which
 he built for Gods great name;

cap. 6.

The costly furniture and rich,
 the treasures of the same.

Witnesse his praiers that excell,
 for knowledge zeale and fitnesse.

cap. 8.

His offerings great, wall'd townes, & well
 may queene of *Saba* witnesse,

D

Who

This

Who tooke some paines to find out fame]
a liar in her kind,

But found that though she loaden came,
she left much more behinde.

cap. 10. 7 Yet *Salomon*, in midst of mines,
of wisdom and of treasure,

Cap. 11. A thousand Wiues and Concubines,
got to him for his pleasure.

These drew him from religion
and from sincerity,

To wicked superstition,
and grosse Idolatry.

For which Gods iudgement did beginne,
his kingdome rent in twaine,

Iudah alone and *Beniamin*,
did to his heires remaine.

The other Tribes, in number ten.
from their allegiance fell,

Set vp a king, and nam'd him then,
the King of *Israel*.

Samarina held the throne Roiall,
on which he ruled them;

But *Iudahs* seate Imperiall,
was faire *Ierusalem*.

Anno 3025. And there did *Rehoboam* raigne,
when *Shishak* rob'd the Temple:

Cap. 12. And next him, his sonne *Abiam*,

Cap. 14. the worse for his example.

Then

Then *Aſa*, then *Iehofaphat*,
both, good and godly kings,
For reformation; ſauing that,
they let alone ſome things.

c. 15. 14.

c. 22. 43.

Section 15.

Kings of Iſrael.

MEane while in *Iſrael*, *Nebats ſonne*, Cap. 12.

King *Ieroboam* rain'd,
An arch-idolater and knowne,
by withered hand he gain'd.

Nadab his ſonne, King *Baafa*, cap. 15.

king *Elah*, and king *Zimri*,

Did for the Crowne each other ſlea,
ſo likewiſe did king *Omri*: cap. 16.

But his ſonne *Ahab*, with his wife,
that curſed *Iezabel*,

Did worke ſuch villany and ſtrife,
and to ſuch fury fell:

That good *Eliab* fled for feare,
who was by *Raucens* fed; Cap. 17.

Who raiſ'd the widowes ſonne ſo deare;
who laid *Baals* Prophets dead. Cap. 18.

By whom king *Ahab* warning had:

But words did nought preuaile,

- vers. 2. Nor famine; not yet *Benhadad*,
 who strongly did assaile
Samaria: yet for all that
 he killed *Naboth* iust.
 Cap. 21. And after, got *Iehosaphat*,
 to serue vnto his lust.
 cap. 22. For crossing which, poore *Micaiah*,
 was in the dungeon cast.
 vers. 27. But *Iosaphat* in battle saw
 proud *Ahab* slaine at last.
 vers. 34. His sonne tooke place when he was dead,
 euen wicked *Ahaziah*;
 cap. 1. And after him was *Ioram* head.
 as then did good *Elijah*
 cap. 2. In firy charret take his flight
 to heauen; and in his place,
 His spirit did on *Elisba* light,
 with speciall power and grace,
 To worke great miracles, as by
 cap. 4. the increased oile was proued,
 And by *Naamans* leprosie,
 which strangely he remoued.
 cap. 5. And by the plenty prophecied,
 in staru'd *Samaria*,
 cap. 7. which th'infidel that said he lied,
 to his small comfort saw.
 cap. 9. But *Iehu* did this *Ioram* quell,
 and raigned in his steed.

He slew also vile *Iezabel*,
Baals Priests and *Ahabs* seed.
 His wicked sonne *Iehoahaz*,
 succeeded; and the next
 Was his sonne *Ioash*: either was
 by *Arams* armies vext.

cap. 10.

cap. 13.

vers. 3. 4.

vers. 25.

Section 16.

Kings of Judah.

IN *Judah* next *Iehosaphat*,
 did his sonne *Ioram* raigne,
 Then *Ahaziah*; then vp start
Athalia, who had slaine,
 All the Kings sonnes that she could catch:
 young *Ioash* scap'd alone,
 By helpe of friends who did him fetch,
 and placed on the throne.
 Gods house decay'd he did reaire,
 and left king, when he died,
Amaziah his hopefull heire;
 then *Ioel* prophesied.
Vzziah, *Amaziah*'s sonne,
 was strooke with leprosie,
 As he did raigne: and then began
Isaiahs prophesie.

cap. 8.

vers. 25.

Cap. 11.

Cap. 12.

cap. 14.

cap. 15.

vers. 5. *Iotham* a Prince of Gods behest,
succeeded next *Vzziah*.

Cap. 16. And after him, *Ahaz* that beast,

Cap. 18. and then raig'n'd *Hezekiah*.

Section 17.

Kings of Israel.

cap. 14. **N**Ext vnto *Iaash*, *Israels* king,
did *Ieroboam* raigne,

To *Ninine* now, did *Ionas* bring
Gods message, nor in vaine, did bib

Then did *Hosea* take his text,
and *Amos* prophesie.

Cap. 15. But *Ieroboam* dead; the next
was his sonne *Zacharie*.

vers. 10. Whom *Shallum* slew in open sight,
and raigned in his stead.

vers. 14. But *Menahem* did him requite,
and in his seat succede.

vers. 23. Then *Pekahia*, *Menahems* sonne,
did weare the Crowne vntill

vers. 25. His Captaine *Pekah* leard thereon,
and did his Soueraigne kill.

Nor had this *Pekah* raigned long,
but he receiu'd his doome,

Hoshea did reuenge the wrong;
and raigned in his roome.

Now vers. 30.

In his time did *Salmanaser*,
besiege *Samaria* strong,

Cap. 17.

And tooke *Hoshea* prisoner,
and led with him along

vers. 6.

All *Israel* into *Syria*;
where they did still remaine,

Anno 3265.

And planted in *Samaria*,
of his *Assyrian* traine,

Whom God by Lions did molest,
for their blinde superstition,

vers. 25.

Which made them get an *Ebrue* priest,
to mend their bad religion.

Section 18.

Kings of Judah.

THus leaning *Israel* dispoſt,
lets now returne againe,

Anno

To *Judah*, whom the Lord had bleſt,
with *Hezechias* raigne.

3260.

Against him, proud *Saneherib*,
sent railing *Rabſhekee*,

Cap. 18.

Who to his coſt was answered,
and cauſ'd with ſhame to flee.

cap. 19.

Now was the Prophet *Micah* heard,
and *Nahum* : but we finde,
Cap. 20. That this good king, from death preferu'd
to *Babel* is too kind.

Next him, his sonne *Manasse* raign'd,
cap. 21. a wicked cruell king,

2. Chron. Vntill he was in *Babel* chain'd :

33. 12. but thence God did him bring.

13. *Ammon* his sonne, the next in row,
was for Idolatry,

2. Kings. Slaine of his seruants : and as now,

21. 23. *Habakuk* did prophesie.

Then yong *Iosiah*, *Ammons* sonne,
a worthy Prince and zealous,

cap. 22. Made such a reformation
as was and will be famous.

Now *Jeremiah* Trumpet-like
cries out ; and *Zephaniah* :

cap. 23. But *Necho's* men in battle strike,
and flea good king *Iosiah*.

His sonne *Iehoahaz* the Crowne
obtain'd ; but raign'd not long,

For *Pharaoh Necho* put him downe,
and chain'd with fetters strong,

2. Chron. And plac'd his brother in his roome,

36. 4. *Iehoiachim* by name,

2. Kings Who *Babels* vassell did become

24. 1. for three yeeres space with shame.

And

And then rebelling brought againe
great *Nabuchadnezer* Anno 3389.

With all his huge and warlike traine:
who tooke him prisoner,
And bound and caried him away,
with whom to *Babylon*,

Ezechiel, and *Mordecai*,
and *Daniel* are gone,

With other moe of roiall seed.
yong *Iechoniah* alone 1. Chron. 3.16.

Was left behind in's fathers steed,
to sit on *Judahs* throne: 2. Kings 24.8.

Nor sate he long but *Babel* doth,
his Souldiers stout command, vers. 10.

To fetch him and his treasure both,
and chiefe men of of the Land. 11.

His vncle *Zedekiah* plac'd,
was in his roome, and crowned: Anno 3399.

Who likewise did rebell at last:
but *Babels* king so frowned, Cap. 24.

That vp against *Ierusalem*, 17.

the fowerth time he came, vers. 17.

And by strong siege so starued them,
that warriours fled with shame. 20.

King *Zedekiah* also fled,
but *Chaldees* quickly caught him, cap. 25.

And that due iudgement might be had,
They vnto *Riblah* brought him, cap. 25.

And

vers. 6. And slew his sonnes before his face,
and then put out his eies,
And chained him with all disgrace,
that else they could deuise.

Anno And so to *Babel* they returne,
3400. with prisoners and with pray.
The Temple after that they burne,
and take all thence away.

vers. 8. 9. Yea burnt the Palace faire and rich,
which *Solomon* did build:
And all the goodly houses which
Ierusalem did yeeld.

Section 19.

Daniel **B**Eing now at *Babel* fast in hold
cap. 1. the finest wits were sought,
Of captiue children, to be school'd,
and *Chaldea* learning taught.
There *Daniel* among the rest,
did to such ripenesse come,
That when a dreame the king oppress,
and Wisards all were dumbe,
cap. 2. The dreame forgotten, he disclos'd;
vers. 27. which was an Image great,
Of metals different compos'd,
from head vnto the feet.

This

This made the king much to admire,
 him and his fellowes all;
 Yet three were cast into the fire,
 for that they would not fall
 Before his image hugely trimme:
 but fire could take no hold.
 Another dreame then vexed him,
 which *Daniel* did vnfold;
 And eke the state of future times,
 of Monarchs Crownes surprising.
 Of Christ precisely he diuines
 and of the deads arising.
 But *Babels* king restored back,
 from beasts, made better end.
 Next him, raignd *Emilmerodach*,
 euen *Ieconiahs* friend.
 To him succeeded *Balthazar*,
 who, in his drunken feast,
 Did neither God nor's people spare,
 for blasphemy and iest;
 Till fingers writing on a wall,
 dazling his very sight,
 Did so his countenance appall,
 was neuer man so fright:
 This writng *Daniel* expounds;
 and so without delay,
 That night *Darius* all confounds,
 and tooke his Crowne away.

vers. 46.

cap. 3.

cap. 4.

cap. 7.

8.

11.

12.

cap. 4.

Ier. 52.

cap. 5.

vers. 6.

vers. 30.

Section

Section 20.

Vhen now full seuentie yeeres were
 in their Captiuitie; *(spent*
Anno King *Cyrus* Proclamation sent,
 3458. for their deliury.
Zerubbabel doth them retire,
Ezra. with all the Temples treasure,
 Cap. 1. And full commission to repaire
 the ruines at their pleasure.
 cap. 4. But crafty foes did plot apace,
 the Lords worke to withstand,
 By flattering speech vnto their face,
 and letters vnder hand;
 Yea *Hammans* hatred cankered,
 had made an vtter riddance,
Ester. Had not Queene *Ester* ventured,
 cap. 3. her life for *Iewes* deliuerance.
Ezra. Then *Haggai*; also *Zacharie*,
 Cap. 5. their slacknesse doe reprove;
 And shortly after *Malachi*,
 their lacke of zeale and loue.
 cap. 6. 15 So was the Temple finished,
 by Duke *Zerubbabel*,
Nehemia And *Nehemi* with patent sped,
 Cap. 2. the walles to build as well,

which

Which he perform'd for all the hate,
of enemies prophane,

Tobiah, wicked *Sanballat*

and worse *Samaritane*.

And then he kept a solemne feast,

whereat the Law was read,

And seal'd a couenant with the rest,

their God to serue and dread.

Next Kings and Dukes, the *Maccabees*,

(as stories doe recite)

Did rule them: but the Monarchies,

still top't them by their might.

In such subiection did they mourne,

foure hundred yeeres and od,

Vntill Mefsiach, Christ was borne,

true Man, and very God.

cap. 6. 15

Cap. 4.

vers. 1. 2.

Cap. 8.

cap. 10.

1 The Ba-
bylonians.

2. The Gre-
cians

3. The Ro-
mans.

The Dukes of Dauids stocke,
after the returne out of
Captiuitie.

1 *Ieconias*, Ier. 52. 7 *Ioseph Primus*,

2 *Shealthiel*, Hag. 1. 8 *Abner Semci*.

3 *Zorobabel*. 9 *Eli Mattathia*.

4 *Reza*, 10 *Azar Mahat*.

5 *Ioanna*. 11 *Nagid Artaxad*.

6 *Iudas Hyrcanus*. 12 *Haggai Eli*.

13 *Maslot*

- 13 *Maslot Naum.* 16 *Ioseph Secundus*
 14 *Amos Syrac.* 17 *Ianna Hyrcanus.*
 15 *Mattathia Siloath.*

This *Ianna* was slaine by *Antiochus Epi-
 phanes* king of *Syria*, who tyrannized ouer
 them vntill *Mattathias* the high Priest ar-
 med and encouraged his sonnes against
 him, who draue him out of the countrey
 and successiuelly raigned in his roome,

The Princes and Kings of the Family of the *Maccabees.*

- 1 *Iudas Maccebeus* the sonne of *Mat-
 tathias* raigned ——— 5. yeeres
- 2 *Ionathan* an other sonne — 19. yeeres
- 3 *Simon* a third sonne, ——— 8. yeeres
- 4 *Iohannes Hyrcanus* ——— 31 yeeres
- 5 *Aristobulus* his sonne — 1 yeere
- 6 *Alexander Ianneus* ——— 27 yeeres
- 7 *Alexandra* his wife ——— 9 yeeres
- 8 *Hyrcanus* her sonne succeeded, but *Ari-
 stobulus* his younger brother rebelled and
 made warre against him: wherefore *Hyrca-
 nus* sent Embassadours to *Pompey* the Ro-
 mane captaine for aid. *Pompey* came to *Ie-
 rusalem*, subdued the Rebels, gaue the go-
 uernment

uernment and Priesthood to *Hyrcanus*, and caried *Aristobulus* with his two sonnes *Alexander* and *Antigonus* captiues towards *Rome*. *Alexander* escaped by the way, and returned and got part of *Galile*, but was taken againe by *Gabinus*, and afterward put to death at *Antioch* by *Scipio* the father in law of *Pompey*. *Antigonus* was set at liberty by *Iulius Caesar* after the battle betweene him and *Pompey*. But comming into *Iewry* hee dealt cruelly with his old vnkle *Hyrcanus* the high Priest, cutting off his eares and banishing him into *Parthia*, for which cause hee was taken againe and executed at *Antioch*, by *Antony*, *Herods* Lieutenant in *Iewry*.

Herod also sent for *Hyrcanus* out of *Parthia*, and put him to death, and so came the family of the *Maccabees* fully to an end, and the kingdome of *Iewry* was established to *Herod* and his heires.

The posterity of Herod.

THE kingdome or prouince of *Iewrie* was giuen by *Iulius Caesar* to *Antipater* of *I dumea* the father of *Herod*, in recompence of the faithfull and good seruice which

which he did him in *Egypt*, in the time of his warres and danger there.

1 *Herod* the sonne of *Antipater*, called *Herod* the great, was made King by the Senate of *Rome*, and raigned 37. yeeres. He pulled downe the Temple that was built after the Captiuity, and built another after the patterne of *Salomons* wonderfull richly and stately. He put to death *Aristobulus* and *Alexander* his sonnes vpon suspition of Treason.

2 *Archelaus* another of his sonnes ruled *Iudea* nine yeeres.

3 *Herod Antipas* another sonne gouerned *Galile*; he beheaded *Iohn Baptist*.

4 *Plilip* another sonne gouerned *Ituria*.

5 *Herod Agrippa* the sonne of *Aristobulus*, who killed *Iames*, and was eaten vp of wormes, *Acts* cap. 12.

Agrippa his sonne (mentioned with *Bernice* his lister, *Acts* 5.) being a child was caried into *Syria*, and the *Romans* tooke the gouernment of *Iewry* againe into their owne hands as in former time.

*A briefe Supputation of the
yeres and times, from the Creation
of the World, vnto the birth of Christ:
collected out of Iunius, according to
the Scriptures.*

*The age
of the
World.*

Genesis 5.	<i>A</i> Dam being 130 yeeres old begat <i>Sheth</i> —	130
	<i>Sheth</i> at 105 yeeres old begat <i>Enosh</i> —	235
	<i>Enosh</i> at 90 begat <i>Kenan</i> —	325
	<i>Kenan</i> at 70 begat <i>Mahalaleel</i> —	395
	<i>Mahalaleel</i> at 65 begat <i>Iared</i> —	460
	<i>Iared</i> at 162 begat <i>Henoch</i> —	622
	<i>Henoch</i> at 65 begat <i>Methushelah</i>	687
	<i>Methushelah</i> at 187 begat <i>Lamech</i> —	874
	<i>Lamech</i> at 182 begat <i>Noah</i> —	1056
	<i>Noah</i> at 502 begat <i>Shem</i> —	1558
	In his 500. yeere he begat <i>Iaphet</i> , for thus <i>Iunius</i> readeth it out of the <i>Hebrue</i> (brother to <i>Iapheth</i> the elder,) <i>Gen. 10. 21.</i>	

E

Shem

1658

{ *Shem* at 100. yeeres old begat
Arphachshad.——

This being two yeeres after the
 flood, (which came in *Noahs* sixe
 hundreth yeeres) it followeth that
 he was begotten in the five hun-
 dred and second yeere of *Noah*,
Gen. 11. vers. 10.

1693

Genefis

{ *Arphachshad* at 35. begat *Shelah*.

1723

11.

— *Shelah* at 30. begat *Heber*.

1757

— *Heber* at 35. begat *Peleg*.

1787

— *Peleg* at 30. begat *Ren*.

1819

— *Ren* at 32. begat *Serug*.

1849

— *Serug* at 30. begat *Nahor*.

1878

— *Nahor* at 29. begat *Terah*.

Terah at 70. began to beget chil-
 dren, (saith *Iunius*) and at 130.
 begat *Abram*——

2

This plainly appeareth, for *Terah* was
 205. yeeres old when hee died in *Haran*,
Gen. 11. 32. and *Abram* going out of *Haran*
 shortly after was but 75. *Gen.* 12. 4. Now
 diduct the sonnes age out of the fathers,
 and there remaineth 130. to *Terah* at *A-*
brams birth.

2108

Abraham at 100 yeeres old begat *Izhaak*.

2168

Izhaak at 60. begat *Esau* and *Iaakob*.

2293

Iaakob being 130. yeeres old, goeth down
 into

from the Creation to Christs birth. 51

into Egypt, Gen. 47.9.

Iaakob died 17. yeeres after his comming 2315

into Egypt, Gen. 47.28

Ioseph died 53. yeeres after his father Iaa- 2368
kob, Gen. 50,

Moses was borne 60. yeeres after the death 2428
of Ioseph.

Moses was 80. yeeres old, when hee stood 2508
before Pharaoh, Exod. 7.7.

The Tabernacle was reared the second 2510
yeere after, Exod. 40. 17.

Moses died 40. yeeres after the departure 2549
out of Egypt, and 39. after the Taber-
nacle erect, Deut. 1.3.

Ioshua died 17. yeeres after Moses. 2566

Othniel died 40. yeeres after Ioshua. 2606

Ehud died 80. yeeres after Othniel. 2686

Deborah died 40. yeeres after Ehud. 2726

Gedeon died 40. yeeres after Deborah. 2766

Abimelech vsurped 3. yeeres. 2769

Tola died 23. yeeres after Abimelech. 2792

Iair died 22. yeeres after Tola. 2814

Iphtah died 6. yeeres after Iair. 2820

Ibzan died 7. yeeres after Iphtah 2827

Elon died 10. yeeres after Ibzan. 2837

Abdon died 8. yeeres after Elon. 2845

Sampson died 20. yeeres after Abdon. 2865

Eli died 40. yeeres after Sampson. 2905

52 *A supputation of yeeres.*

Samuel succeeded to the time of *Saul*.

2905. *Saul* began his raigne, and rained alone,
and with *Samuel* — 40. yeeres.

2945 *Dauid* rained 40. yeeres

2985 *Salomon* rained 40. yeeres

3025 *Rehoboam* rained 17. yeeres.

3042 *Abiam* rained 3. yeeres.

3045 *Afa* rained — 41 yteres.

3086 *Iehosaphat* rained 25 yeeres.

3111 *Iehoram* rained 4. yeeres after his fathers
death; hauing beene made *Viceroy* twice
in his fathers life time. First, in his se-
uenteenth yeere, as appeareth 1. *Kings*
22. 51. compared with 2. *Kings* 1. 17.
And againe, in his 22. yeeres, as appeareth
2. *Kings* 3. 1. compared with *cap.* 8. 16.

3115 *Athaliah* rained 6. yeeres.

3121 *Ioash* rained 39. yeeres.

3160 *Amasiah* rained 29. yeeres.

In his seuateenth yeere (or the fourth
of *Ieroboam* K. of *Israel*) there was a con-
spiracie against him, and he fled to *Lachish*,
and liued there a banished man 11. yeeres,
Vzziah his sonne being in the meane space
made king by the common people, 2. *Ki.*
14. 21. See *Iunius* his note on the place.

3177 *Vzziah* rained 52. yeeres

About this time began the Greeke *Olym-
piads*

from the Creation to Christs birth. 53

piads, by which they made a computation of ali memorable matters. It was againe instituted by *Hercules* on the hill *Olympus* in *Greece*, which was held in the beginning of euery fifth yeere, and continued fīue daies, with great solemnity, and concourse out of all Countries.

Iotham raigned alone — 15. yeeres — 3229

Ahaz raigned — 16. yeeres — 3244

Hezekiah raigned — 29 yeeres — 3260

Manasse raigned — 55 yeeres. 3289

Ammon raigned — 2 yeeres — 3344

Iosiah raigned — 31. yeeres. — 3346

Iehoiakim raigned — 11 yeeres — 3377

Ieconiah raigned three months and was carried captiue to *Babel*, 2.Chron. 36. 3388

Zedekiah raigned — 11 yeeres. — 3399

From *Zedekiah* to the exaltation of *Iehoiakin* 2.King. 25.30. — 26 yeeres — 3425

In Summe.

From the Creation of *Adam* to the flood, are — 1656 yeeres.

From the flood to the death of *Ioshua*, are — 910 yeeres.

From *Ioshua* to the death of *Eli*, are — 339 yeeres.

From *Eli* to the deportation of *Ieconias*, are — 473 yeeres.

E 3 From

Anno

3458.

From the Captiuitie of *Ieconias* to the Edict of *Cyrus* for their deliuerance (promised, *Ier.* 25. 11. and performed in the first yeere of his raigne) are — 70. yeeres. From the Edict of *Cyrus*, beginneth the first of *Daniels* 70. weekes.

These 70. weekes are to bee expounded as the Sabbaths, or Weekes of the yeere of Iubile, *Leuit.* 25. 8. and they containe in the whole — 490 yeeres.

These are diuided by *Gabriel* the Angel into three parts, *Dan.* 9. 25.

First he appointeth 7. weekes, or a Sabbath of weekes, or a Iubile of 49. yeeres, for the building of the Temple, and restoring of the pure worship of God.

Secondly, hee appointeth 62. weekes (which containe 434. yeeres) for repairing of the City, and building the walles. And these beginne with the commission of *Nehemiah*, from *Darius Artaxerxes Longimanus* *Neh.* 2. 9. and reach vnto the last weeke in which *Messiah* began to preach.

Thirdly, he speaketh of the last weeke, and diuideth it into two parts.

I In the first part, and middest of it, or in the fourth yeere, he saith that *Messiah* shall abolish the sacrifice and oblation

on

from the Creation to Christs birth. 55

on : namely by offering vp himsefe once for all, *Heb. 10. 14.* Which is more plaine-ly expresse, *Dan. 9. 26.* where he is said to be cut off, or crucified and deliuered to death. But nothing to him, that is, death shall not preuaile ouer him, but that hee shall make good his iudgements vpon a rebellious and gaine-saying people. For it is said, [*He shall destroy the City, and the holy things,*] or the Temple; and that with such seuerity, as if a flood of wrath and iudgement swallowed vp all.

These 69. weekes and a halfe weeke, containe 487. yeeres, which fall out iust, by this account.

From the Edict of *Cyrus* to the re-edifying of the Temple, and the returne of the people, by the command of *Artaxerxes*, the whole time of *Ezra* his story, are *Ezra. 6. 15*
7. 12
Anno
————— 49. yeeres, 3507.

From the Temple finished, to the repairing of the City *Ierusalem*, and the end of *Arfanes* his raigne; the time of *Nehemiah* story, *Anno*
————— 70. yeeres 3577.

From thence to the death of *Alexander* the great, are ——— 12. yeeres.

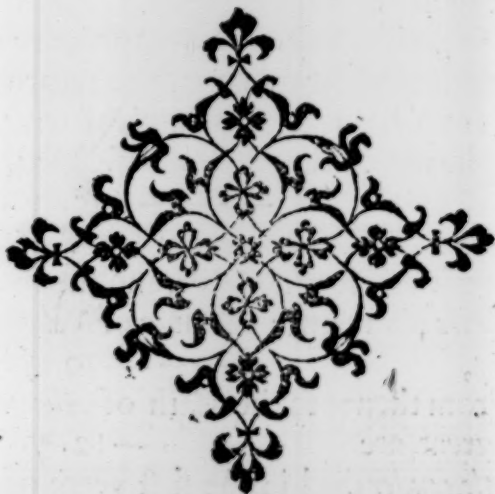
Alexander died in the first yeere of the 114. *Olympiade*, and Christ was crucified

the last yeere of the 202. *Olympiade*. Which
89. *Olympiades* containe — 356. yeeres,
and so is the summe 487. fully made vp.

Anno

3945.

The latter part, or other halfe of the
weeke, is referred vnto the *Reuelation* of the
new Testament, cap. 11. 3. where it is said,
that the two Witnesses should prophecy,
1260 daies, or 42. months; which make
vp three yeeres and a halfe: and so the
full number of the 70. weekes.





The second Part.

The first Section.



OF *Abrahams* seed and *Dauids*
 line,
 directly he descended;
 So haue th' *Euangelists* diuine *Mat. 1.*
 by scripture left cōmended *Luk. 3.*
 Before him was an Herauld sent,
 his comming to proclaime:
 Wo cried in wildernesse *repent,*
the paths of God make plaine. *Mat. 3.*
 His cloathing was of haire and skinne,
 his meat, of no great cost:
 And for reprocuing *Herods* sinne, *Mat. 14.*
 his head at last he lost.
John Baptist he was call'd: his name,
 by *Gabriel* was fore-told
 (And eke his birth, and why he came)
 to *Zacharias* old; *Luk. 1.*

Too

vers. 18. Too old to haue such newes beleeu'd,
and therefore was strooke dumbe,
Vntill *Elizabeth* conceiu'd,
and all to passe was come.

vers. 26. To *Marye* of *Nazaret*,
a Virgin pure and chaste,
With salutation high and great,
this *Gabriel* did haste.

Shewing that she must mother be,
Gods deare Sonne forth to bring,
The Holy Ghost by high decree
her ouer-shadowing.

Yet was shee at that time betroth'd
Mat. 1. to *Ioseph* (Scriptures say)
Who finding her with child, bethought,
to put her close away.

But then an Angell warned him,
by dreame, to keepe her still,
For that she had conceiu'd within
was Gods owne worke and will.

Section 2.

Luk 2. **A**T *Bethlehem* was *Iesus* borne,
the Sauour of mankind;
And laid in cratch, as one forlorne,
such welcome did he finde.

By Angels was his birth made knowne,
to Shepheards: forthwith they
Found out the Babe, as had beene showne,
and published it with ioy.

The eight day was he circumcis'd,
then did the Temple grace him,
Where good old *Simon* well aduised,
and *Anne*, were glad t'imbrace him.

Out of the East there came from farre,
wise men, him worshipping,

Mat. 2.

Directed by a speciall starre,
to find out *Judahs* king.

They offered gifts, and warned were
by God, in their returne,

To take good heede, and not come neere
king *Herod*, who did burne

With wrath and enuie for the bruit,
of this great king of kings,

And being mocked sendeth out,
and slew all the sucklings.

God vnto *Ioseph* warning gaue
to *Egypt* thence to flye,

The babe and mother there to saue,
from *Herods* cruelty.

King *Herod* dead, then hasted he
to *Israel* againe :

But turn'd aside to *Galilee*,
because his sonne did raigne,

And

And all this was for to acquite
the Prophecies of old,
From *Egypt* and a *Nazarite*,
to come, he was fore-told

Section 3.

- Luk. 2.* **A**T twelve yeeres old, with Doctors he
in Temple doth dispute;
The hearers all amazed be,
vers. 45. his mother also is mute.
At thirty yeeres he was baptiz'd
Mat. 3 by *Iohn* in *Jordan* flood;
And by God, for his son agniz'd
while heaven open stood.
Mat. 4. To wildernesse then was he led,
and fasted forty daies :
The diuell there he vanquished,
though tempted many waies.
And so, his ministry of waight,
he closely sets about :
He chuseth twelve Apostles straight,
and also sends them out :
Mat. 10.
Luk. 10. And seuentie mo, by two and two,
he sent with like command,
To preach, to heale, and to subdue
the diuels that did withstand.

To quicken them the more, he did
 part of his glory shew,
 On mountaine high transfigured
 into an heauenlie hew.
 Nor was he idle, but did purge
 the Temple first and last,
 And still he did repentance vrge,
 as vp and downe he past.

Mat. 17

Iob. 2. 14.

Luk. 19.

45

Section 4.

AT *Nazeret* he tooke his text
 in *Esaie's* prophecie :
 Whence hardly scaping, he did next,
 to *Capernaum* hie.
 There Satan shew'd his discontent
 but strongly was cast out,
 Vnto the great astonishment,
 of all that stood about.
 To Doctor *Nichodemus* old,
 a lesson strange he taught.
 The woman of *Samaria* bold,
 and crafty, yet was caught:
 Vpon the Mount he shew'd at large,
 true blessednes most cleare,
 And then set out the weighty charge
 his ministers doe beare.

Mat. 13

Luk. 4.

Mat. 4.

Iob. 3.

Iob. 4.

Mat. 5.

The

The Lawes of God he likewise there
did perfectly expound,

Mat. 6. He taught them how to pray and where,
and did a forme set downe,

Of almes, of fasting, carking care,

of iudgeing, knocking, struiuing,

Of Prophets false how to beware,

and other Christian liuing.

Which, partly he by Parable,

and partly, plainely taught.

Eche word and euery syllable,

with power in hearers wrought. ^dBread

By ^a Builders, ^b Bridegrome, ^c Birds and

by ^e Beasts, ^f Theeues, ^g Spirits vncleane,

By ^h Seruants, ⁱ Shepherds, ^k Salt, & ^l Seed,

by ^m Nets, ⁿ new Cloth and Wine.

Christs Parables.

^a *Mat. 7.* ^a **T**He Builders on the rocke and the
^{24.} sand————

Mat. 21. 22 The Stone which the Builders refused——

Luk. 14. 28. To count the cost, before building——

^b The children of the Bride-chamber——

^b *Mat. 9. 15* The Mariage of the Kings sonne——

Mat. 22. 2. The Bridgrome and ten Virgines——

Mat. 25. 1. ^c The Fowles of heauen sow not——

Mat. 6. 16.

- Two Sparrowes sold for a farthing— *Mat. 10. 29*
 Oh *Ierusalem, Ierusalem*, how often— *Ma. 23. 37*
 a Not to take the childrens bread— *Ma. 15. 26*
 If a sonne aske bread, will he giue— *Mat. 7. 9.*
 I am the bread of life— *Joh. 6. 48.*
 e Foxes haue holes— *Mat. 8. 10.*
 Giue not holy things to Dogges— *Mat. 7. 6.*
 Generation of Vipers, how can ye speak *Ma. 12. 34.*
 f The thiefs time vnkowne— *Ma. 24. 43*
 A Trueller fell among theeues— *Luk. 10. 30*
 Climbers another way are theeues— *Joh. 10. 1*
 z If I by Belzebub cast out— *Ma. 12. 27.*
 When the vncleane spirit is gone— *vers. 47.*
 h. No man can serue two Masters— *Mat. 6. 24.*
 The cut throat seruant— *Ma. 18. 32*
 The seruant blessed, so doing— *Ma. 24. 46*
 Who bids his seruant, sit downe *Luk. 17. 7.*
 i The straied sheepe, of a hundred *i. Ma. 18. 12*
 The good shepheard giuing his life *Joh. 10. 11*
 The sheepe, and the goates *Ma. 25. 33*
 The multitude scattered as sheepe *Mat. 9. 36.*
 k Yce are the salt of the earth. *k. Ma. 5. 13*
 Salt is good, but if it hath lost. *Luk. 14. 34*
 Euery man shall be salted with fire *Mar. 9. 49*
 l The Sower went forth to sow *l. Mat. 13. 3*
 The enemy sowing Tares
 The kingdome of heauen like a mustard- *Ma. 13. 24.*
 seede *vers. 31.*

- Mat.* 17. 20 Faith as a graine of Mustard seed.
Mat. 13. 4 ^m The kingdome of heauen like a draw-
 net.
Mat. 9. 16 ⁿ New patches, old garments.
 New wine, old bottles.
Mat. 5. 14 ^o Ye are the the light of the world.
Mat. 5. 15. A candle vnder a bushell.
Mat. 6. 22. The light of the body is the eie.
Mat. 7. 3. The mote in thy brothers eie.
Job. 8. 12 I am the light of the world.
Mat. 13. 33 ^p It is like Leuen which a woman hid.
 The Leuen of the *Pharisees*.
Luk. 14. 8 ^q Sit not vpermost at a feast.
vers. 12. Call not thy friends to feast.
vers. 16. The great supper.
Luk. 16. 9. ^r Friends with the riches of iniquity.
Luk. 11. 5 The friend comming at midnight.
Luk. 12. 16 ^f The rich Farmer pulling down his barres
 The rich Glutton, clothed in purple.
Luk. 16. 1 The rich mans Steward that wasted.
Luk. 18. 10 The rich *Pharisee*, and poore *Publican*.
Mat. 7. 17 ^t Euery good tree beareth good fruit.
Mat. 15. 13 Euery plant which my heauenly father.
Mat. 21. 19 The barren Fig-tree cursed.
Mat. 26. 32 The greene fig-tree sheweth Summer.
Luk. 13. 6. The fruitlesse fig-tree spared.
^u The Talents bestowed.
Mat. 25. 14 The Treasure in heauen.
Mat. 6. 19.

Treasures of the heart.

Ma. 12.35

Treasures in the field.

Ma. 13.44

The good Scribes treasure.

vers. 52.

* The prodigall sonne.

* Lu. 15.11

The little children piping.

Ma. 11.16

Except ye be conuerted as children:

Ma. 18.3

The dissembling sonne and his brother

Mat. 21.28

† The womans lost groate.

† Luk. 15.8.

The importunate widdow.

Luk. 18.2.

Two women grinding,

Mat. 24.41

Christ his mother, sister and brother.

Ma. 12.50

* The straight gate leading to life.

* M. 7.13

I am the way.

Joh. 14.6

* I am the true Vine.

Joh. 15.1.

The Vineyard hedged and husbanded.

Ma. 21.33

The labourers hired into the Vineyard.

Mat. 20.1.

By °Light and °Leuen, °Feasts & °Friends

by † Rich men, † Trees, and ° Treasure.

By * Children, † Women, † Waies, and

he vttered out of measure (* Vines.

Deepe mysteries which long lay hid,

which he from heauen brought :

And by miraculous power he did

confirme what he had taught.

Section. 5.

AT Cana he did at their need
turne water into wine.

F

and

Joh. 2.

- Mat. 14.* And with five loaves, five thousand fed,
by his great power diuine.
- Mat. 15.* Another time fower thousand men,
Mat. 14. 26 with seuen loaves he filled.
- Mat. 8. 26.* He walked on the sea: and when
Christ's miracles, it raged, the waues he stilled.
- Ma 9. 27* Good ^a sight he gaue to many blind
Mat. 12. 22 and ^b speech vnto the dumb,
Mat. 20. 31
- Mar. 8. 23.* The ^c lame their limmes do firmly finde,
John. 9. 1. the ^d deafe to hearing come.
- Ma 9. 32* He ^e healed sicknesse long bred,
Ma. 12. 22 euen ^o foule and leprous euils.
Mar. 7. 32.
- Ma. 12. 10* Yea more, ^f he raised vp the dead;
Joh. 5. 8. and ^g dispossessed the diuels.
Luk. 13. 11.
- Ma. 7.* Yet for all this he was not free
^{32.} but had controuersers many
Ma. 8. 6.
- Mat. 8. 14.* To carpe and quarrell, prie and see,
Mat. 9. 2. if fault they could find any:
Mat. 9. 20.
- Mat. 14. 26* Among the rest, the *Sadduces*,
Mat. 22. with those of *Herods* traine,
- Cap. 21.* The *Scribes* also and *Pharises*,
Cap. 9. did euer more remaine,
Ma. 8. 3.
- Luk. 17. 12.* His deadly enemies and did seeke,
Luk. 7. 12 to trap him in a snare,
John 11. 1.
- John 5. 17.* By crafty questions, rough or meeke;
Ma. 8. 19 what way, they did not care.
- Mat. 9. 32* But yet his hower was not come
Mar. 17. 1. he still preach'd painfully,
Mar. 9. 20

And

And them bequeath'd a heauy doom,
For their hypocrisie.

Ierusalem her fearefull state,
he did with greefe fore-say.

Mat. 23.

Mat. 24.

The manner eke he did relate,
of the last iudgement day.

But comforteth his chosen ones
with spirituall consolation,

John 14.

As sweetly may be seene in *Iohn's*
diuine, and long relation.

15.

16.

And so to *Bethani* he went,
where *Simon* him receiued:

17.

And *Maries* box vpon him spent,
dissembling *Iudas* griued.

Mat. 26.

Then was the passeouer prepar'd,
and *Iudas* pointed out,

A traitor to his Soueraigne Lord:
and then he went about,

A work of grace, a Sacrament,
a Supper to ordaine,

A seale of loue, a testament
that should with his remaine.

Thence went he to *Mount Oliuet*,
as was his vse to pray:

Of scattering and of scandall great,
he told them by the way.

Section 6.

MEane while did Priests a Councill cal,
 and did his death conspire,
 They hired *Iudas* in their Hall,
 to worke them their desire :
 Who promis'd to effect it so,
 as that they should not misse,
 With him their Captaine, on they goe,
 their token is a kisse.
 As Christ in garden praying was,
 with sighs and groanes most deepe,
 That fearefull Cup to haue it passe :
 the rest opprest with sleepe.
 In comes this rude and bloody route,
 which *Peter* could not beare
 But drew his sword, and laid about,
 and cut off *Malchus* eare ;
Iob. 18. Which heal'd ; they led him quietly,
 with torches, clubs and swords,
 Who at his very entery
 did sell them with his words.
Iob. 18. 6. The poore Apostles scattered are.
Mat. 26. yea *Peter* void of hope,
 Deni'd his Master, curs'd and sware
Mat. 27. but *Iudas* stretch'd a rope.

To high Priests Hall, they led him then,
and witnesse false suborned.

Spat in his face, and by their men,
he was both beate and scorned.

Mar. 14.

Then did they him to *Pilat* send,
where being found most cleare :

Mat. 27

To free him *Pilat* did intend,
and that the *Iewes* did feare,

And then began with might and maine,
tumultuously to cry,

Luk. 23.

To let loose *Barrabas* againe,
and *Christ* to crucifie.

Nor were the common Souldiers slacke,
to strip him of his weede.

Mat. 27.

A Scarlet robe put on his back,
and in his hand a reede,

And on his head a crowne of thornes,
then doe they bow the knee.

So, on him hauing spent their scornes,
to *Golgatha* goes hee.

They forced *Simon* by the way,
to helpe his Crosse to beare,

On which, his hands they did display,
his flesh they pierce and teare.

Betwixt to *Theeues* they did him place,
and gaue him gall to drinke,

They shew'd him all the vile disgrace
that heart of man could thinke.

Luk. 23. 34.

Mar. 15. 29

Which patiently he did indure,
 from all that by did passe.
 Vntill was come that blessed houre,
 wherein all finish'd was.

Section 7.

Mat. 27.

THen rent the Temple vaile in twaine,
 the rocks did cleaue asunder;
 The graues did ope, the dead againe,
 did rise and walke with wonder.

Luke 23:

Mat. 27.

The earth lay trembling, and the sunne
 abasht in darknes bode,

And then cried the Centurion,
 this was the Sonne of God.

His body *Ioseph* did take downe,
 and lap'd in linnen sweet,

And in a new tombe of his owne,
 did bury it as was meet.

The Priests his resurrection feard,
 and therefore tooke good heede,

To keep him sure with watch and ward,
 and seal'd the tombe with speed.

Mat. 28.

But he the third day did arise,
 as he had them fore-told.

Then did the Priests, to publish lies,
 corrupt the guard with gold,

He

He being risen did appeare
and charged the eleuen,
To preach & baptize euery where
by warranty from heauen.
And purposing to furnish them,
with knowledg tongues and art,
He bids them, from Ierusalem,
in no wise to depart,
Till promises performed were:
which said: out of their sight,
A cloud to Heauen did him bear:
and two in garments white,
Did check their gazing and foreshewd,
his comming backe againe.
Then to the City backe they goc,
where all as one remaine
In praier and request to God:
There Peter doth propose
To fill the number that was od:
the lot *Matthias* chose.

Cap. r.

Section 8.

VPon the day of Pentecost,
in clouen tongues like fire,
From Heauen high, the holy Ghost,
th' Apostles did inspire.

Cap. 2.

- Then did they in strange tongues report,
 the wondrous workes of God,
 Astoniſt was their with each ſort
 of ſtrangers that abode
 Within the City; others mock't,
 but *Peter* tooke their part,
 cap. 3 And by his Sermon, ſoundly knock'd,
 thrce thouſand at the heart.
- cap. 3. Then *Iohn* and he together ioin'd,
 and heal'd the Creeple lame.
 To priſon though they were confin'd,
 cap. 4. yet were they freed for ſhame.
 To preach the truth they were all bold,
 and many wonders wrought,
 Nor would they be by Priests controul'd,
 though oft in danger brought.
 For they in ſuffering did reioice,
 and God ſent helpe at need;
 cap. 5. The Hypocrites at *Peters* voice,
 were ſuddenly ſtrooke deade.
 Then did they for poore widowes moane,
 cap. 6. ſeven honeſt Deacons chuſe,
 Of which, was worthy *Stephen* one,
 cap. 7. who martired was by *Jewes*.
Saul was conſenting to this deed,
 cap. 8. and with his threatnings fore,
 Scatered th'Apoſtles farre and wide,
 but Gods word grew the more.

By *Philip* in *Samaria*,
 with power it was taught.
 And into *Ethiopia*,
 'twas by the *Eunuch* brought.
Damascus was an harbourough,
 for Saints: but *Saul* he frets,
 And by high Priests commission now, cap. 9.
 not one spares whom he gets,
 But by the way he was withstood,
 God turned all about.
Saul of a persecutor proud,
 was made a Preacher stout.
 At *Ioppa* *Peter* rais'd the dead
 and did the Gospell plant, cap. 10.
 And in *Casaria* he sped,
 Captaine *Cornelius* want.
 At *Antioch* the Word was spred, Cap. 11.
 by Preachers there disperst,
 Who truely following Christ their head,
 were there call'd Christians first.
 Now *Herod* storm's, kill's *Iames*, and close Cap. 12.
 in prison *Peter* cast,
 An Angell sent, his chaines doth lose,
 wormes eate the King at last.

Section. 9.

BVt *Paul* call'd *Saul*) surpast them all,
 in patience and paines-taking.

To

To preach the word to great and small,
he euermore was waking;

By day, by night, by sea, by land,
by pen and eke by mouth.

Though perils great were oft at hand,
yet publish'd he the truth :

Foure speciall iourneies did he make,
in lesser *Asia* one,

* or *Mare* And twice he cross'd the * *Gracian* lake,
AEgeum, and then to *Rome* is gone.

With him also the holy Ghost,

cap. 13. set *Barnabas* apart,

Their charge was in the heathen coast,
the *Gentiles* to conuert.

From *Antioch* they first set out
and vnto *Paphos* came :

Where *Sergius* to the faith was brought,
and *Elymas* to shame.

Then in *Pisidia* did he preach,
and in *Iconion*

cap. 14. He staid long, and still did teach,
till stirres cause him be gone.

cap. 14. Thence did hee vnto *Lisra* flee,

v. 11. 19. and there he heal'd the lame,

For which, a god, then ston'd, but he,
thence backe to *Antioch* came.

Th' Apostles at *Ierusalem*

cap. 15. did now a Councell call,

A false opinion to condemne
which did the Church befall.

A second iourney they intend,
but *Iohn Marke* doth diuide them:

Barnabas doth to *Cyprus* bend,
but *Paul* and *Silas* hide them

Through *Syria* and *Silicia*,
and with them they consort

Yong *Timothe*, of whom they haue, Cap. 16
a speciall good report.

To *Macedonia* by night,
they called were and sent,

The Diuell there giues God his right,
there *Lydia* doth repent,

And eke the *Tailor*: foorthwith they
to *Theſſalonica* come,

Noble *Berea* next with ioy Cap. 17.
doth lend them eares and rome,

In *Athens* next he did dispute, Cap. 18.
and thence to *Corinth* came, vers. 3.

With *Aquila* he there doth sute,
and *Crispus* christian frame.

There *Gallio* doth shift his hand,
though hardly *Iewes* complaine.

So, backe he goes to *Syria*, and vers. 22.
to *Antioch* againe,

Section

Section 10.

Then did he his third iourney haste,
towards *Gracia* once more,
Thorow lesser *Asia* he past,
as he had done before.

cap. 19. At *Ephesus* he made some stay,
for their the word preuailed,
There was *Appoll's* shew'd the way,
and there *Demetrius* railed.

Philippi last he visited,

Cap. 20. and thence he sailed backe,
To *Troas*; where he rais'd the dead
and after, did not slacke,
Vnto *Ierusalem* to come;
yet sailing thither-ward,
The planted Churches al and some
to see, he had regard.

For in his iourneies as he went,
he preach'd and Churches planted.
Returning too, was diligent,
for to supply what wanted.

He them confirm'd, ordain'd by choise,

cap. 14. Elders in euery place,
And lastly did with cheerefull voice,
commend them to Gods grace.)

At *Ptolemais* one day they bide,
and to *Cæsaria* walked,
Where *Philips* daughters prophesied,
and *Agabus* fore-talked,
Of *Paul* his bands and sufferings great,
but he was naught dismai'd.

cap. 21.

To suffer death (though they intreat)
he ready was he said.

So, vp he went, and being there
made to them full relation;
With praise to God they gladly heare,
the *Gentiles* strange vocation.

To please the *Jewes*, they did aduise
to purifie him there.

But in the Temple stirres arise,
and like to cost him deere.

Had not the Captaine ceas'd the strife,
and by his great friendship.

Account he rendred of his life
and faith, and scapt the whipe.

cap. 22.

Then was he brought before the Priest,
and smitten, but the fraie.

Twixt *Saduces*, *Scribes*, and the rest,
hindred the plea that day.

cap. 23.

Then was he vnto *Felix* sent
his answer there to make,

Thither also the high Priest went,
and did *Tertullus* take,

Cap. 24.

The

- The Oratour, to plead their case;
 but nothing yet they gained,
 Till *Festus* came in *Felix* place,
 before him being 'raigned,
- cap. 25. And King *Agrippa*: he thinks well
 to yeelde him vp in bands,
- Cap. 26. But *Paul* to *Cesar* did appeale,
 and so escap'd their hands.
 To Italie then was he bound ;
- Cap. 27. with a Centurions guard:
 But perils great on sea they found,
 the like haue scarce beene heard.
 Toft vp and downe, the ship at last,
 stucke fast within the sand :
- cap. 27. And there was all to peeces dasht ;
 yet all came safe to land,
 At Malta : where the Viper quick,
 made the *Barbarians* quail,
- cap. 28. *Paul* scap'd the danger, heal'd their sicke,
 and thence to Rome did saile.
 Where he arriuing was by Iewes,
 both mette and entertained,
 Hce told the brethren ioifull newes,
 and two yeeres there remained,
 In his owne house, and guarded by
 a souldier of the traine,
 Vntill that *Nero* chubelly,
 did cause him to be slaine.

Section II.

Reuelation

AS *Paul* in preaching got the prize,
 so, *Iohn* did mount most high,
 Gods holy hidden mysteries,
 and secrets to descrie.

In *Patmos* on the Lord his day,
 he rauish'd was in spirit.

cap. 1

Blessed from heauen are all they,
 that read and keepe his writ.

First, to the seuen Churches he
 sends healthful salutation,

Then sets he out Gods maiesty
 with a booke of *Reuelation*.

cap. 4.
cap. 5.

But seuen seales this Booke did close,
 and none could be found out

Worthy the seales for to vnlose,
 till came the Lion stout

Of *Iuda's* Tribe, the *Lambe* once slaine,
 he euery seale did open,

And each seale drew as in a chaine,
 some strange and speciall token.

The first, produc'd a Horse milke-white,
 (the Gospels speed and power)

The second red, and did delight
 by blood-shed to deuoure.

cap. 6.

The

The third was blacke, and notice had
of plague and famine fell.

The fourth horse full pall and sad,
did *Antichrist* foretell.

The fifth Seale open'd did bewray,
Saints soules that had beene killed;
Which vnder heauens alter lay,
till were the number filled,

The sixth vnsealed, their were seene
most fearefull signes and wonders :
But God seal'd (spite of Satans spleene)

Cap. 7. twelue times, twelue thousand numbers
Last, opening the seuen th seale,

cap. 8. loe, Angels seuen attend,

c. 11. 15. Before the Lord, and they reueale
Cap. 8. things to the worlds full end.

9. These Angels, seuen Trumpets had,

11. but each in order bloes,

And for the world would be so bad,
denounced nought but woes.

Section 12.

cap. 10. **T**Hen mightely with glorious looke,
Christ Iesus is reuealed,
And in his hand a little booke,
but open and vnsealed.

This Booke S^r. *Iohn* did take and ate,
and it th'estate contained,
Of Gods Church present, and of that
her glory which remained.

For present state, she neuer wants,
the preaching of Gods spell,
Two Candlesticks, two Oliue plants,
two witnesses this tell.

Cap. 11.

And though she cloath'd be with the Sun
and on the Moone doe tread,
Yet warres against her are begun,
by foes that make her dread.

And first the *Dragon* caus'd her fly,
into Gods wildernesse:

Cap. 12.

But *Michael* from heauen high,
his fury doth repressle.

Then did a Beast make warre on her,
seven headed, and ten horned:

cap. 13.

And after him there did appeare
another Beast adorned

Like to the Lambe, with hornes but two,

Yet *Dragon*-like he spake,
And did what the first beast could doe,
compelling all to take

His marke vpon their fore-head: yet
the *Lambe* hath thousands still,

On earth that him with praises greet,
signed to doe his will.

cap. 14.

G

Section

Section 13.

NOr doth he *Babylon* forget,
the Idolatrous drunken whore,
Three Angels he against her set,
and after, *seuen* more:

cap. 14. The first, by preaching to descry,
the next, to shew her fall,
The third doth torments notifie,
bequeath'd her louers all.

cap. 15. Those *seuen*, *seuen* vials had,
full of the wrath of God,
Which they powr'd out as they were bad
on all the earth abroad,

cap. 16. Vnto the ruine of the Beast,
and of the whore of *Rome*,

Cap. 17. That golden-purple *Antichrist*:
for this her heavy dome,
Kings of the earth and Marchants proud,

Cap. 18. take vp a lamentation:
But holy Saints, sing praises lowd,

Cap. 19. for Churches preservation,
Vnto the Conquerour of fame,
that cloath'd is with the word,
And beares on *thigh*, a *mighty name*,
and in *his mouth* a *sword*;

Who

Who summoned triumphantly,
 to his victorious feast,
 The fowles that by mid-heauen fly.
 As for his foe, the Beast,
 He with the *Prophet false* were cast,
 into the brimstone lake :
 The sword deuoured all the rest,
 that part with him did take.
 And then the Diuell that *Dragon* stout, cap.20.
 that *Serpent* old (once chained,
 A thousand yeeres, and then let out,
 he fiercely rag'd and raigned,
 With *Gog* and *Magogs* armed strength,
 whom God consum'd in ire.) cap.20 9
 The Diuell (I say) was cast at length,
 in lake of brimstone fire.
 And with him, all the damned race:
 for God comes on his throne,
 A dreadfull Iudge : before whose face,
 both heauen and earth are gone,
 And hell and graue and sea and land,
 deliuer vp their dead ;
 Who all before the Iudge doe stand,
 and bookes are opened ;
 As they haue done, doom doth begin,
 his worke eche one commendeth ;
 The wicked out, the godly in,
 and so the Selsion endeth.

Section 14.

Now doth *S^c. Iohn* lively describe,
 the *Church* her glorious state,
 Wife of the Lambe, th'espoused bride,
Christ Iesus heavenly mate :

cap. 19. Who was found worthy to be clad,
 in pure and bright aray:
 And was exhorted to be glad,
 against her mariage day.

cap. 21. *Ierusalem* new, holy great,
 from heauen downe descending,
 God and the Lambe there hold their seat,
 it lightning and defending.
 The forme is ech way fower square,
 the matter gold and pearle,
 The Citizens more noble are,
 then carthly Lord or Earle.
 Twelue gates there are for entrance wide,
 the Porters, Angels stout,
 A wall most high on euery side,
 doth compasse it about.
 The weight of glory there referu'd,
 can no mans tongue impart,
 Eic hath not seene, eare hath not heard,
 nor enter can mans heart.

There

There is no sorrow, paine, nor care,
no want of cloth or foode,
No filth, no darkenesse, curse nor feare,
no want of any good.

There is of life the tree and spring, cap. 22.
the store-house of all treasures :

There Saints triumph, there Angels sing,
in paradise of pleasures.

There liu's our head, let vs not slacke,
but euer watch and pray :

Our Sauour will come quickly backe:
euen so, come Lord away.

Sine fine sit laus Deo.



*Certaine briefe notes, collected
out of late and approued wri-
ters, for the better vnderstan-
ding of the booke of
REVELATION.*



Aint Iohn receiued & wrote
this *Apocalyps*, or *Renelation*
of the mysteries of God,
when hee was in *Patmos*.
Patmos is an Iland, lying in
the *Aegean*, or *Grecian* Sea, which diui-
deth *Asia* from *Europ*, whither he was bani-
shed by *Domitian* the persecuting *Emperor*
of *Rome*, about the yeere — 96.

The seuen Churches to which he wrote
were seuen famous Cities of *Asia* the les-
ser, and *Greece*, where the Gospell was plan-
ted.

The seuen Seales.

THE first is referred to the times of the
primitiue Church, wherein Christ by
his *Apostles* and *Ministers*, subdued nati-
ons

ons to the obedience of the Gospell, *Acts* 2.41.

2 The second, is referred to the time of the cruell persecutions, vnder the bloody *Emperours, Caligula, Nero, Domitian*, and the rest, vntill the time of *Constantine*, who comforted the Church.

3 The third, shewing the plagues of Famine, Pestilence and Warres, that followed the contempt of the Gospell, is referred, chiefly to the times of the *Gothes, Hunnes and Vandals*. And these plagues come on *Horsebacke*] noting the generality or dispersion of them into many countries.

4 The fourth, some make to signifie a part of the plagues fore-mentioned: but more probably it signifieth *Antichrist*; as King *James* is of opinion. See more in the description of *Antichrist* following; and more at large in that Christian, learned, and magnanimous premonition of his *Excellent Maiestie*, prefixed to his *Apology* for the oath of *Alleagiance*.

5 The fifth, sheweth the safe estate of them that haue suffered for the truth, being vnder the altar of Gods protection.

6 The sixth, sheweth great alterations, and

and commotions of states and kingdoms; the Diuell stopping the course of the Gospell; and Christ preserving his, in all corners of the earth. *Cap. 7. 2.*

The seventh sheweth the effect of the Diuells rage, namely the springing vp of heresies, the fall of ministers and teachers, the height of corruption and abomination in the Pope and Turke.

The 7. Trumpets.

BY these, God proclaimeth open warre with the world; but his elect are still in safe estate. *Cap. 8. 3.*

The foure first trumpets shew the hatching of heresies and errors, and the increase of them after the first 300. yeares.

The three last shew the full growth and diucllish power of them, in the Pope, and Turke, to the affliction of the Church and the finall iudgement and torment of Atheists and Papists, denounced by three woes: *Cap. 8. 13.*

A Description of the Church.

She is called a woman, *Cap. 12.*

First because without Christ her husband she is weake, and can do nothing.

2. By coniunction with Christ she bringeth forth children vnto God.

3. Because her loue & affection is alwaies set on Christ her husband.

She is cloathed with the Sun) of righteousness Christ Iesus.

She treadeth on the Moon, that is, contemneth the world and earthly things.

She hath a crowne of twelue starres, that is, the doctrine of the Gospell garnished with the Ministry of the twelue Apostles.

She laboureth of child) namely and first of all Christ Iesus the heire of all; and then of his members in all ages: the destruction of whom, the Dragon did and doth still match. *Cap. 12.4.*

A Desf

A Description of the Diuell.

HE is called a Dragon, *Cap. 12. 3.* for his cruelty and malice: and a red Dragon, for his thirst and greedy desire after blood.

His 7. heads shew his manifold sleights and subtilties.

His ten horns shew his great and dreadful power.

His seuen Crowns, signifie the victories he hath gotten.

His taile, of ambition, lust, and couetousnesse, reacheth to Heauen, and brusheth downe the third part of the stars: that is, many of the ministers, from their glorious firmament, to the earth of shame and obscurity. *verse 4.*

This Dragon was chained a thousand yeares: *Cap. 20. 2.*

These yeares the learned do account from the 36. yeere after the birth of Christ, (for then the Diuell began to bee madde, because the *Jewes* being cast off, the Church of the Gentiles began to increase by the power

power of the Gospell preached) vntill the time of Pope *Hildebrand*, or *Gregory* the seuenth, who was a wretched coniurer, & familiar of the Diuell, and therefore a fitte instrument at hand, for the Dragons diuellish and persecuting purposes, which with rage and eagernesſe hee executed, during the time of the ſeuē Vials, the laſt ſeuē plagues.

*A deſcription of the firſt
Beaſt.*

HE is called a Beaſt, *Cap. 13. 1.* and ſignifieth in ſcripture a monarchy ſometimes. *Dan. 7. 17.*

The reaſon is, for the tyranny of it.

He is ſaid to riſe out of the Sea) that is, out of the boyling and broyling of heathē nations, did the great citie, the Queene of the nations, or Roman Monarchy ariſe, to tyrannize ouer the Church of God. *Cap. 12, 15.*

His ſeuē heads ſignifie the ſeuē governments of Rome, namely *Kings, Conſuls, Decemviri, Dictators, Tribuni militum, Emperors*

Emperors and Bishops. Which last was not then come when Saint *Iohn* wrote. *Cap.* 17.

Io. His ten heads signifie tenne Kings, that is, great power, large dominion and command.

His ten crowns signifie many victories: but in that they are on his hornes, and not on his heads, it sheweth he preuailed more by his power, then by subtilty; contrarily the Dragon, whose heads are said to bee crowned. Or as petty Kings vse to weare their crownes on their hats, in token of homage they ow, so this beast, on his horns in token of subiection to the dragon, of whom he receiued his throne and authoritie. *Cap.* 13.2.

The Description of Antichrist,
observed by the learned to be

four times fully and definite-
lie set downe in this
Booke.

Cap. 6. 8.

First by a pale horse, hauing death for
his rider, hell for his conuoy, and pow-

The first
descriptio,

er

erouer the fourth part of the earth (or *Europe*,) to kill with the sword, and with hunger (or the famine of the word, as the black horse did by corporall famine) and by beasts, (as Locusts and frogs *Cap. 9:16*) by whom she procured the death spirituall of Kings, and nations, that dranke of the cup of her abominations. This being done, the soules of the Saints cry for vengeance, ver. 10. and their crie is heard and request graunted vnder the sixth Seale, ver. 12. & 17.

CAP. 9.1

The second
descriptiō,

MORE at large and in this kinde, by his craft and strength &c.

He is called a starre fallen from heauen (or some notable person of great dignity in the Church: falling like Lucifer, from giuing light vnto the world, and erecting a kingdome by a noysome packe of craftie and cruel vermine. He hath the key of the bottomlesse pit: (Or of hell it selfe, whither he sendeth and letteth in, thousands of soules, thorow the smoakie mists of darknesse, ignorance and superstition; out of which smoake, came those Locusts (or Abbats

Abbats, Cardinals, Monks, Friers, Priests and Shauelings) which sting like to Scorpions (or, with damnable errors and heresies,) al saue the greene ones of God. ver. 4. And these so stung, finding no comfort in pardons, masses, merits, dirges, crosses, and the like, shall in torment of conscience seek for death, and not finde it. *verse 6.*

These Locusts are strong and fierce as horses; and their crownes shew them to be conquerours. They haue the faces of men (or faire pretenses of holines) but haire of women (or hearts full of lust) teeth of Lions (to catch inough, and hold fast inough: witnesse the manie fat morsels they did deuoure where-cuer they were seated.) Their King is a badde one or *Abaddon*: the Diuell, and his Vicar the Pope, the spoilers and destroyers of the Church of God. Their doctrine is set down, ver. 20. Worship of diuels and idols (or spirituall fornication) murder (both spirituall & corporall) sorcery (by reliques *agnus deies*, inchanting praiers, to preserue, from shot, sword, thunder, and the like.) Fornication (corporall, through inordinate lusts, and lecherie, increased by idlenesse, and bellicheere, in both sexes, restrained

ned from holy mariage, to a filthy monasticall life, as by many proofes hath beene made apparant,) theft, (robbing God of his Titles, and bestowing them on Antichrist: and cosening men of their goods, by pardons, Iubilees, iugling wares and marchandise.

The description is ended, *Cap. 10. 6.* Where the Angel sweareth, Time shall be no more: and the next Angell or seuenth, blowing the seuenth trumpet, doth shew the mystery of God to be finished. *ver. 7.*

CAP. 13. II.

The 3.
descriptio.

THirdly by his growth and manner of gouernement. Hee is called another beast (because he differs from the former (*yer. 1.*) or ciuill Romane Emperor, in spirituall iurisdiction, tyrannizing ouer men by an ecclesiasticall power, which the Emperors had not. He is said to rise out of the Earth (or from a base and low estate, to mount vp thorough the Emperors fauor) by little and little. Hee hath two hornes like

like the Lamb,) signifying his kingdom & his Priest-hood, his ciuill and ecclesiastical power, which he vsurpeth from Christ but hath indeed from the dragon; like whom he spake) in all his Decrees, Canons, practises and proceedings. Hee did all that the first beast could doe) that is, hee is strong and mighty, and nothing inferiour to the Ethnick Emperor, priding himselfe in lies and wonders: verse 13. sending fire) of excommunication from Heauen; deceiuing by damnable doctrines of Diuels, verse 14. Killing and burning for heretiks, all that wil not worship the beast, and marking all that do worship, for slaues and vassals. And this marke must be set in their foreheads) to signifie their professiō, and to acknowledge their subiection; or in their right hād) to testifie their absolute actuall obedience to his commands, vpon supposition that he cannot erre. None may buy or sell without this marke, and therefore periury and breach of promise & faith with Christians, is a vertue in a catholique. Now that *Rome* is this Antichristian beast, the *Number* doth signifie and shew, verse

18 *Cap. 18*, latine seruice, Romish faith, Romish Church, answereth to it in number and measure. Vpon this beast are seuen Vials of Gods wrath and vengeance, prophced to be powred out, cap. 16. and the seuenth being emptied, it is said *that Babylon came in remembrance before God: Verse 19.*

C A P. 17. 3.

LAstly by his dangerous and deadlie allurements. As the true spouse (cap. 12.) so heere the adulterous spouse is likened to a woman; but yet a whore, for her spirituall adultery; and drunken with the blood of the Saints, though a gorgeous and glorious whore in outward shew. *Verse 6.* The inscription by which shee is to bee knowne is called a mysterie: *Verse 5.*

First, as shee takes her selfe to bee the visible head of the Church, the mysticall bodie of Christ, and the dispenser
of

of the mysteries of God.

Secondly, as shee deserues indeede, and as the rest of her titles beare witness: *Verse 5.* mother of whoordoms &c.) or a myserie of all abominations vnder a pretext of holines.

Now, this whore of *Babylon*, that rideth on the beast, is not any one man, but a succession in gouernment, *Cap. 17. 18.* The beast is said to haue seuen heads. *cap. 13. 1.* and *cap. 17. 7.* Which are expounded to be *Roma Septicollis*, or *Rome* built on seuen hills: the names whereof are these, *Palatinus, Quirinalis, Auentinus, Viminalis, Caelius, Esquilinus, Capitulinus*. Or else seuen formes of gouernment, as is shewed before, of which the sixth. viz. the gouernement by Emperors) was in beeing, when Saint *Iohn* wrote: *Cap. 17. verse 10.* The seuenth was not then come, namely the Ecclesiasticall gouernment by Bishops; which succeeded at *Rome*, vpon the Translation of the imperiall seat to Constantinople, and was to continue but a short space) or, about two hundred seuentie fixe

yeares, viz. from the time of *Constantine*, to the time of *Phocas* the Emperor, who gaue to *Boniface Bishop of Rome*, the title of Vniuersall Bishop, and head of al Churches. And by this meanes (the perfection of defection, and popish corruption comming in) was brought forth the eight beast, one of the seuen) in shew, because still seeming to succeed the Bishops in Ecclesiasticall forme of gouernement.

The meanes by which Antichrist shall be confounded.

C A P. II. 3.

They are called two witnesses, and they may signifie, either the old, and new Testaments, both which *Antichrist* hath endeououred to disgrace, deface, corrupt, suppress and destroy, calling the Scripture

ture a nose of waxe, a dead letter, a leaden rule; and preferring the traditions of men aboue them. These witnesses in the primitiue Church, were cloathed in sackcloth, and preached repentance, by the space of fīue or sixe hundred yeares. But hauing done their ... stage, the Romane beast made war vpon them, and ouercame them, so that they lay open to contempt, cared for of none, vnderstood of few, and feared of all to bee medled withall. Yea they were killed) and the very throat of them cut, by a generall Censure, printed at *Venice*, anno 1562. Which condemneth all for hereticall, that contradict their traditions.

Thus lay their bodies without vigor, *verse* 8. (as sometimes the Law, vntill it was reuiued, 2.Chron. 34. 14.) and worldly men reioiced, *verse*, 10.) for now they had liberty to doe what they listed, a pardon for all might be procured by their purse.

Yet at last (praised bee God) we see these witnesses to arise againe, and begin-

ning to shine in their former glory *verse*,
11.

Which happy alteration and exaltation of them, hath bred such an earth-quak, among the nations, that a good part of them that were in subiection to that City are fallen from her, and haue reiected her yoke, *verse* 13.

2 Or these witnesses may signifie the preachers of the word. Two onely are mentioned, because two are sufficient in Law. These for preaching the foresaid truth and doctrine, discovering the man of sinne, and his corruptions, were put to cruell deaths and torments; but rose againe in the person of their succeßors, supplying their roome, and still bearing witnesse to the same truth. Of which grew that memorable and miraculous obseruation, *Sanguis Martyrum, semen Ecclesie*, the Martyrs blood, the seed of the Church. The mighty and maruellous power of this truth, hath of latter times so increased that many Kingdomes and great nations, haue in few yeeres beene conuerted thereby, to the true worship of the almightie God,

The

**The seven last plagues, and
vials of Gods wrath.**

CHAP. 16. 1.

THe first Viall being powred out, there
fell a noysome and greuous sore.
Some vnderstand by it the *Poxe*, called
Morbus Neapolitanus, a strange and loth-
some vlsor, which first lighted on the anci-
ent chiefe crutches and supporters of the
Pope; namely, the *Italians*, *Spaniards*, and
Frenchmen, for their filthy whordomes
and beastlineffe, in the yeeare of our Lord

——— 1494.

The second turned the Sea (of the
world) into blood, by *Turkish* and *Popish*
massacres, murders and mortall warres.

The third, sheweth the increase of that
plague: It commeth home euen to the
very doores, their riuers and fountaines
ran blood.

The fourth, caused the Sunne (by scor-
ching

H 4

ching and drying) to torment with dearth, plagues, and sundry diseases.

5 The fifth, darkened the Kingdome of the beast : which is fulfilled in the revolt of protestant Princes, from obedience to the *Pope*, and it is to them the greatest plague of all others, *vers.* 10.

6 The sixth, dried vp the riuer *Euphrates*, (which was the best trusted defence of the old *Babylon*) that is, consumed the riches, honour, glory, and strength of *Romish Babylon*. And this maketh the fish, nay, the frogs, to bestirre themselves : for it is said, that three frogs came out] a plurall number ; noting their multitude and their threefold directiō, For, First they are raised and inspired by the Dragon the Diuell.

Secondly, they are maintained by the Beast, *Antichrist*.

And thirdly, they are instructed by the false Prophet, the *Apostatike* Church, to defend the Triple-crowned Monarch the *Pope of Rome*.

Frogs they are fitly named, being indeed animals of either Element, Aire, Earth

Earth, or water; Church-men by profession, State-men, by practise and politike Trading. And they are euermore in action (mates for their walking-master the Diuell, *Iob* 1. 7.) muddily croaking, and couertly crawling in euery corner, in Princes palaces, courts of Nobles, chambers of Gentles, and countrey cottages, and all, to stop the leake, to fill vp their *Euphrates*, and to gather againe the Kings of the earth, *verse* 14. murdering and massacring both Prince and people that refuse lo be charmed, and inchaunted by their subtill insinuations.

That this is true, let the abominable and innumerable rabble of *Iesuites* witnessse, who refuse no execrable meanes, to daube vp their Anticristian kingdome of darkenesse, without feare or respect of God and man: their practises proue, and their positions published in Print vnto the world, approue the same.

The seuenth Viall foresheweth the finall ouerthrow of *Rome*, by rents, conuulsions, confusions and commotions of their Citie and Kingdome, and the fearefull

fearefull plagues of God vpon them all,
such as neuer were felt, heard, or seene in
any age before, Cap. 16.21.

*Goe out of her my people, that yee be not par-
takers of her sinnes, and that yee receiue not
of her plagues,*

saith the Lord God, Rev. 18.4

FINIS.



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